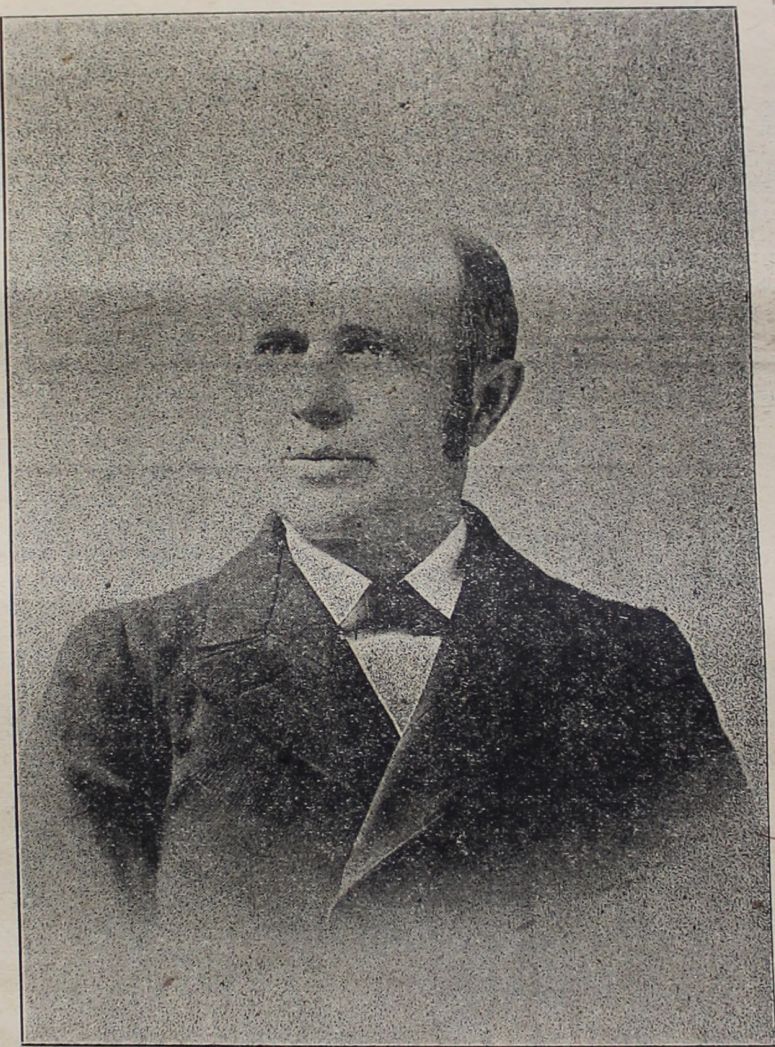


Light of Truth

VOL. XX.

JUNE 5, 1897.

NO. 23



DR. E. A. SMITH.

An Exponent of the
Philosophy of Life.

HARPER & CO. N.Y.

Light of Truth.

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 —Correspondents writing for these columns will do us the favor to write in ink, unless they use white paper and a black pencil, and not dark gray paper with a hard pencil, which combination is extremely trying to the eyes under circumstances.

WAS IT CLAIRAUDIENCE?

In the winter of 1894-5 I was giving a course of lectures on hypnotism in St. Joseph, Mo. One of my subjects was a boy about 15 years old. He could not play the piano. One Sunday evening in Odd Fellows hall, while he was under my control, I audibly suggested to him that after being awakened he would go to the piano and play a bar of "Sweet By and By." I then cautioned the audience to remain perfectly quiet a few minutes and watch the result of the experiment. I woke him and he took a seat in the audience. He sat quietly for almost half a minute, when he deliberately arose, went to the piano and played a sufficient number of notes for the audience to recognize the tune.

After the meeting had closed several persons gathered around him, and among the questions asked him was, "What made you go to the piano and strike those notes?" His reply was, "I heard a voice tell me to go and do it while I was sitting there," pointing to his vacant chair in the audience.

Query: What was this "voice" which he heard? He said it was not mine. Was it clairaudience? I have since obtained similar results from purely mental suggestions.

B. A. STEPHENS.

TO INDIANA SPIRITUALISTS.

All persons whether members or not, who will hang up a few posters in their vicinity or distribute programs of the 7th annual encampment of the Indiana Association of Spiritualists at Chesterfield, Ind., among their acquaintances are earnestly requested to send us their address. We hope to hear from Spiritualist workers in every city and town in Indiana. Please write to F. J. Macomber, Secy I. A. S., Anderson, Ind.

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MEDIUMS AND LECTURERS.

E. W. Sprague may be addressed at 965 Grove street, Meadville, Pa., till June 10. After that at 416 Newland avenue, Jamestown, N. Y.

F. Cordon White lecturer and platform test medium, is open for engagements for fall and winter of 1897-98. Address 3058 Calumet avenue, Chicago, Ill.

Willard J. Hull is open for lecture engagements. Address 89 West Goodale street, Columbus, O.

A HAUNTED HOUSE.

A haunted house in Oakland, Cal., is causing some consternation. It was lately rented by the Salvation Army people, and makes them nice and commodious quarters, on 10th and Adaline streets, from which they do not intend to be driven by unseen disturbers of the peace. The San Francisco Call of last Tuesday gives the following about the spirit visitors:

Lieutenant Sawyer was awakened in the middle of the night by some mysterious presence, and as soon as his eyes were properly opened he saw an unknown face looking at him. There was no body, but simply features. He at once arose and chased that face until it got to the window, where it went out and disappeared.

The screen from the fireplace in one of the rooms has a habit of dancing around the room.

Mrs. Staff Captain Merryweather said last night: "The house has a lively reputation for ghosts and the longer we are here the more we hear about them, but I do not think there are enough ghosts in all Oakland to drive us out of our snug quarters."

HORSE-RADISH.

A fine homemade brand, warranted to hold its strength, is prepared by S. J. McMichael, a friend, at 142 Larkins St., North Findlay, O. Also has cabbage plants of the early sort. Write to him for circulars.

If baldness is caused by the microbe what is the use of using a hair tonic; for what is a fertilizer for the hair also feeds microbe. A death-dealer to microbe might also injure the scalp or create entire baldness in those who who are only partially so, but might lay the foundation for a new crop of hair later.—X.

EVERY LADY SHOULD READ THIS.

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Palmistry

Edited by Cheiro, Jr. Address all communications under this head to Palmistry Department, Light of Truth Publishing Co., Columbus, O.

I had intended giving the reading of some more hands in this department, and one has been received which I especially wish to publish, but inquiries have been coming in so fast that it will take most of my time to answer them. I find many who have been and are students of palmistry who have in their pursuit of their studies found stumbling blocks which it has been impossible for them to get over, and these I have found glad to avail themselves of the offer of this department. The following letter is one of this kind:

Cheiro, Jr.:

Dear Sir: I have just finished reading your advice and offer of help to students of palmistry and am very much pleased with it. I have been a student of palmistry for some six or seven years now. I am a student of the Palmist Club, London, England. K. St. Hill Prest. But to write to them for a description of some special sign is annoying, as it is so very long before I can get an answer. Here is a question which I should like answered. I have just seen a hand which has a Cross on Mount of Moon, connected by a small line to a star in the triangle, the line crossing the line of clairvoyance. What is the meaning of this? Yours sincerely,

G. W. K.

To which I answered:

G. W. K.

The question you ask is not difficult to answer, but in doing so I beg you to remember that you have asked about a single sign, and the answer will be confined to that sign. With the experience you have had you doubtless know that it is never safe to read any single sign by itself, but that the true meaning must be found and modified by the signs found in other parts of the hand. The star in the triangle shows you that a danger is lurking somewhere. It will at once warn you to look for it. The cross on the Mount of Moon if large and well developed shows a liar, if small a person given up to reveries. The line from the cross to the star, will show that the danger is from the quality—shown by the cross. Cutting the line of clairvoyance the line will show that the reading would mean that the owner of the sign was a dishonest clairvoyant, and would come in to disrepute through a disposition to stretch the truth in her practice. This is the correct reading of the signs by themselves, this may be modified by something else seen in the hand. It is always best to send as near a perfect impression as possible, and not the single sign by itself. This is the first thing a successful palmist must do, read from the hand as an entirety, and not from any single sign. C. Jr.

Los Angeles, Cal.

Dear Sir: I send on other side sketches of my two hands and will be glad if you will explain some of the points to me. In left hand line of heart seems very short, but there is a strong line going right across the hand. It is the right hand, however, which puzzles me. The line of life branches into two a little more than half way down, the line of fate rising from the branch, joining the via lascivia and then continuing up in an undecided course to the Mount of the Sun. There is a distinct cross in both hands in the quadrangle, especially in the right

hand. Am desirous of any information you can give me from these sketches. Have emphasized the lines as much as possible as they are in reality. Have Practical Palmistry by Comte C. de St. Germaine. Is this a good book on the subject? Yours truly,

A. K. N.



In your left hand the heart and head lines are both all right, the strong line going straight across the hand replaces the deficiencies of both and connects them, and as this occurs in the left hand it shows that you will always naturally have a tendency to be guided by both judgement and sentiment in your matters, about equally divided. If your thumb is weak it will be about even chances which will rule you, heart or head. Your sketch does not show fingers so I have nothing to rely on but the lines. In your right hand the lines



of heart and head are separated, forming a very clear quadrangle, somewhat narrow in the center. The arm of the cross in this hand nearly joins the head and heart as in the left hand, but not quite. As this hand shows how much you have made of your natural gifts it will tell you that you have improved as you have grown older, and your character is stronger than it was originally. The dividing of the life line means this: "There is a tide in the affairs of men which taken at its flood leads on to fortune," says Shakespeare. This means that all lives have a crisis, and this dividing place is yours. Two paths will present themselves and it will depend on your choice of them, what the future holds in store for you. The line you call via lascivia is not, it is the hepatic, or line of health, and joining the line of fate as it does, shows that health or ill health will play a prominent part in your affairs from that date.

From the sketch your life line seems strong, but I need good photos or impressions to state reliably what will occur. But of this be sure, the crisis of your life lies at this point, and the marks on in your hand tell you which way to turn. The cross you speak of in both hands, is the "Croix Mistique," and shows you have a love for occult things. The book you mention "Practical Palmistry," is one of the best of latter day books. I have carefully examined it, and students of palmistry cannot go astray by following its pages. For beginners I regard it as one of the best text books.

For the benefit of those who have not read my former articles in the Light of Truth I will here repeat that I invite all who are interested in the study of palmistry to write me and ask any questions they wish, either as to points that are not plain to them or as to books which they can study to advantage. I have received a large number of letters from readers of Light of Truth and am very much interested in them. There is no charge connected with any answers from this department and I hope all who have any questions to ask will not hesitate to write me, always enclosing stamped envelope for reply. Faithfully yours,

Cheiro, Jr.

GEOLOGICAL PROGRESS.

The present, no less than the past, is a time of change. That is the thought which James Hutton conceived more than a century ago, but which his contemporaries and his successors were very slow to appreciate. Now, however, it has become axiomatic—one can hardly realize that it was ever doubted. "Every new scientific truth," said Agassiz, "must pass through three stages—first, men say that it is not true; then they declare it to be hostile to religion; and finally, they assert that every one has known it always." Hutton's truth that Nature is changeless and eternal has reached this final stage. Nowhere can you find a scientist who will dispute the truth of that text which Lyell, quoting from Playfair's "Illustrations of the Huttonian Theory," printed on the title page of the "Principles": "Amid all the revolutions of the globe the economy of Nature has been uniform; and her laws are the only things which have resisted the general movement. The rivers, the rocks, the seas and the continents have been changed in all of their parts; but the laws which direct these changes, and the rules to which they are subject, have remained invariably the same." But, on the other hand, Hutton and Playfair and in particular Lyell, drew inferences from this principle which the modern physicist can by no means admit. To them it implied that the changes on the surface of the earth have always been in the same degree as well as in kind, and must so continue while present forces hold their sway. In other words, they thought of the world as a great perpetual motion machine. But the modern physicist, given truer mechanical insight by the doctrines of the conservation and the dissipation of energy, will have none of that. Lord Kelvin, in particular, has urged that in the periods of our earth's infancy and adolescence its developmental changes must have been, like those of any other infant organism, vastly more rapid and pronounced than those of a later day; and to every clear thinker this truth also must now seem axiomatic.

Whoever thinks of the earth as a cooling globe can hardly doubt that its crust, when thinner, may have heaved under the strain of the moon's tidal pull—whether or not that body was nearer—into great billows, daily rising and falling, like waves of the present

seas vastly magnified. Under stress of that same lateral pressure from contraction which now produces the slow depression of the Jersey coast, the slow rise of Sweden, the occasional beiching of an insignificant volcano, the jeting i a geyser, or the trembling of an earthquake, once large areas were rent in twain; and vast floods of lava flowed over thousands of square miles of the earth's surface perhaps at a single jet; and, for aught that we know to the contrary, gigantic mountains may have heaped up their contorted heads in cataclysms as spasmodic as even the most ardent catastrophist of the elder day of geology could have imagined. The atmosphere of that early day, filled with vast volumes of carbon, of oxygen and of other chemicals which have since been stored in beds of coal, of limestone and of granites, may have worn down the rocks, on the one hand, and built up organic forms on the other, with a rapidity which would now seem hardly conceivable. And yet, while all these anomalous things went on, the same laws held which are now operative; and a true doctrine of uniformitarianism would make no unwonted concession in conceding them in all—though most of the embittered geological controversies of the middle of our century were due to the failure of both parties to realize that simple fact.

As of the past and the present, so of the future. The same forces will continue to operate; and under operation of these unchanging forces each day will differ from every one which has preceded it. If it be true, as every physicist believes, that the earth is a cooling globe, then (whatever its present stage of refrigeration, the time must come when its surface contour will assume a rigidity of level not yet attained. Then, just as surely, the slow action of the elements will continue to wear away the land surfaces, particle by particle, and transport them to the ocean, as it does today, until, compensation no longer being afforded by the upheaval of the continents, the last foot of dry land will sink for the last time beneath the water, the last mountain peak melting away, and our globe, lapsing like any other organism into its second childhood, will be on the surface—as presumably it was before the first continent rose—one vast "waste of waters." As puny man conceives time and things an awful cycle will have elapsed; in the sweep of the cosmic life, a pulse-beat will have throbbed.—

Dr. Henry S. Williams.

ANT LANGUAGE.

Because incomprehensible to us, there is no reason to believe that animals have no direct means of communicating with one another. Even in the insect world investigation has practically proved the fallacy of this supposition.

Sir James Boyle, the great Irish naturalist, always contended that ants had a language of their own by which they made known their wants and fears to others of their kind. One day he encountered a colony that were evidently moving to new quarters. All appeared in the very best of spirits, and whenever two met the naturalist noted that they put their heads together as though chatting earnestly. To settle the matter in his own mind as to whether they were really talking or not he killed one of them to observe the effect it would have on the others. The eye-witnesses to the murder hastened to the rear and halted every one of the advancing column by laying their antennae together. The column instantly separated to the right and left, none of the marchers afterward passing within less than six feet of their dead companion, though the remains of the insect were directly in the beaten path.

Philosophy and Facts

SPIRITUAL LIFE.

Mr. Herbert Spencer defines life as "the definite combination of heterogeneous changes, both simultaneous and successive, in correspondence with external coexistences and sequences;" or more briefly, "the continuous adjustment of internal relations to external relations." Either of these definitions requires thought and reflection to get it swung right in the mind. They are to be applied, of course, to organisms that are vital here in this world; but I wish to extend their signification beyond earth life and attach a meaning to them that will cover any conscious existence in time. First, if we consider life in the physical world we will observe that it is being constantly modified and affected by the changes that are taking place exterior to the organism. Our bodies and minds are ever subject to the outside mutations that they have little control over and that are independent of our will. Light and darkness, heat and cold, moisture and dryness, sound or silence, and many other phenomena are continually impressing us favorably or adversely, and require us to adjust ourselves to the environment in which we live, in order to continue life. In addition to these external affections the physical organism that clothes the spirit is by the laws of life constantly going through processes of assimilation and waste, and in the course of this may become deranged or be affected by irregularities that are termed disease. But to sustain life there must be a continuous adjustment of internal relations to external relations; a constant correspondence of the organism with its surroundings. Man is driven to seek such environment as will conduce to his health and comfort. If he be in a desert place he must leave that vicinity or perish, or resort to importing sustenance to sustain life. If the climate be extremely cold he must protect himself from its inclemency by building shelter and providing warm clothing to shield his body. These requirements of life do not apply to man alone. They are equally exacting of other animals or of the vegetable kingdom. Everything that has life must keep within certain limits to maintain life. A tropical plant blights and dies under the frosts of a more polar clime. The bird that follows the sun north to nest migrates with the closing season to summer surroundings. So that to continue to exist in this world there must be a compliance to the relations that have been fixed between the individual and the external conditions that make life possible. Even then physical life is but transit and incidental. A day inevitably arrives when the spirit, with all its intellectual acquirements, severs its connection with earth experience, drops its burden or encasement of matter and passes to a life of immensely different character, where it becomes subject to the laws that maintain it in the spiritual world; for it must not be overlooked that it is still under the dominion of law.

Now if we follow it into the new life it still has internal relations to be adjusted to external relations. Its internal or personal nature consists of its retained intellectual faculties. It has memory, reason, self-consciousness, the power to reflect, and the emotions that are aroused by the exercise of the affections. It can love, feel remorse, and suffer sorrow. It can grieve over the past more intensely through its increased sensibility than ever it did in the primal life. Its external relations consist of its surroundings, that are strictly in agreement with its deserts. The inexorable law of compensation

rules supreme in the spiritual life. When the spirit is relieved from earth it gravitates at once to the locality which is properly adapted to it, and there is a complete correspondence between the condition of the spirit and its environment. This is not because—as in earth life—it would lose its existence or pass to another state of being if it should fail in correspondence to its environment, but because the requirements of spiritual life hold it to its proper sphere, from which it can not escape without first making itself fitted by expiation for a better locality. No spirit can change its locality by committing suicide; nor can it in any manner attain annihilation of its personality. It must continue to exist whether willing or not. If on leaving earth life it be discordant or disorderly it will be excluded from the higher realms of light, peace and beauty, until such time that it earns the right to abide there by unselfish service and aspiring desire. Any other course would violate the consistencies of nature. Thus the cold and selfish millionaire that oppressed the laborer to increase his wealth, although he may have in vanity built churches and owned a front pew near the altar, will find himself classified with the common thieves and road agents. The exalting influence of wealth does not reach beyond the tomb; and the tinsel of royalty will not hold the lecherous sovereign above the level of the coarse companions that he is doomed to associate with. In the spiritual life nature squares accounts by a method in which no defaults are admissible.

The great distinguishing feature of spiritual life appears to me is its perfect liberty. In a general way you can have what you choose until you discover you are not wise in choosing—until meanness becomes disgusting. The miser weighted with his hordes of gold finds ultimately that there is not enough in gold to base a satisfactory existence upon, and it dawns upon him that he should look higher for consolation; the malicious discover that they consume themselves by vindictive feelings, and in the end they are forced to seek nobler sentiments for relief. Whether we can explain it or not, there appears to be a utility in righteousness that will finally drive all to it for comfort. The grasping selfishness of earth life in time nauseates the dweller in the spirit realms, for he finds that lands and wealth are not the riches of the soul; but in awakening to this discovery there will be suffering proportionate to the extent he became enthralled by selfishness and made wealth his soul object of craving or worship while in earth life. There will be a feeling of disappointment or loss that will overcloud the soul by suffering until it rises from its chastening purified and released.

It would seem from what we have learned from metaphysics that spiritual life has in it much more of a sentimental nature than enters into our present existence. The coarser conflicts that we have to carry on here and that we distinguish as practical affairs—such as the building of railroads, the operating of mines, or the fabrication of various kinds of manufactures that require time and tax our strength—are not essential there. This leaves leisure for social intercourse and the cultivation of arts that divert the mind and engage the imagination. The exercise of the sentiments, however, would in some instances diminish or take new direction. In earth life the love of parents for their children is to a great extent due to the care that is demanded for their comfort; and if this responsibility be removed the affection would be diminished, or at least changed in character. We are assured that as time advances the sentiments of the affections are not occasioned so much by kinship as by affinity or sympathetic

harmony between persons of similar nature. It is through this spiritual communion that the sweetest satisfaction can be derived, and as this is based wholly on the sentimental attributes of man, it will be through the exercise of these endowments that spiritual life will be made happy and desirable.

When earnest thinkers begin to study spiritualism seriously the facts that it furnishes will result in a new philosophy in relation to the soul, and the basis of it will be this: That whether we can account for it or not there is inherent in nature a demand for harmony and a purpose that is working towards righteousness; that there is a right course that is law, and nothing can successfully set this law aside. We do not comprehend the law of gravitation or know its origin, but we know it is a law and one that must be complied with, if we would preserve ourselves from destruction in the physical world. If we are up on some high place we must descend carefully and not venture a direct course through space, for the consequences would be disastrous. Just so we ascertain there are in the spiritual realm's laws that control the soul, and though we may not know how these came about, though their ultimate purpose may be inscrutable to us, they are as exacting and immutable as any law exhibited in the physical world; and their relation to the soul appears to be founded in wisdom, for the observance of them leads to harmony and progress; and there is no established harmony, or no round about way to it, until these laws are acknowledged by the spirit and it brings itself into correspondence with them. This, as far as I have been able to gather, is the consensus of all the information we have received from hundreds of the best informed metaphysics that have given expression to their views and communicated their experience of the spiritual life.

The basis of all spiritual ethics is compensation and justice; the implanted demand in nature that happiness shall come by right doing; that harmony is the fruitage of efforts of love. It can not come by purchase or theft or gift. It must be aspired for. It would be well for the world to realize this. What would be the result if it did? The old superstitions founded on selfishness and cruelty would be abolished, and the religion of the world be illumined with a grand fraternal sympathy that would reconstruct human society on happier lines. In this I see the hope of the ages. The time has come when man asks and must know for his own rescue what is the future destiny; how is the spiritual life defined? how is it different from this life, and how are we related to it? We have struggled to know the things of this world, but how much more important is the metagnosticism of those realms towards which we are all so swiftly tending?

C. H. MURRAY.

THE OLD AND THE NEW.

Unwillingness to test old revelations by the new has led to unwarranted prejudice against, and unjustifiable repudiation of the new revelation by a large body of otherwise worthy human beings. Conservatism has always been a characteristic of mankind from the first record of his beliefs, or of his first conception of the character of Deity. Still it can be carried too far, or to such an extent that it destroys the ability to rise above the "ipse dixit" of established beliefs. Yet each age has given us a restatement of its faith and beliefs in terms suited to its times. And these restatements have not been so much a repudiation of the old revelations, which were made when the race was in its infancy, as a modification of them. Even conceding that these old views were wholesome in their tendency, creating a righteous

fear of God and a restraining fear of sin—still they force us to think of God as an unapproachable, austere sovereign, whose anger against mankind flavors of malignity and whose punishments for sin express the bitterness of hatred rather than a loving father's sorrow. While the above views of God are sustained by the earlier writers of the Bible, and are not true, they show a condition of mind and heart that was unable to understand anything of a more spiritual character. Yet a time came when these writings were modified and shorn of most of their hideousness, because they were shown to be human conceptions of Deity, not Deity's revelation of himself.

Christ was first in the line of those who modified the teachings of Moses and the prophets, and there have been many since his time who have done likewise. But the modifications given throw such a light upon the relation of Divine love to mankind, and the possible expansion of the human capacities, that humanity generally rejoices to see them. But these modifications have never been acceptable to the established church, because they take away from rather than emphasize the prevalent teaching of the church as the only authentic basis of spiritual life. No better illustration of this fact can be given than the emphasis and importance given to what is called "the law of the sacrifice," and the protests that are continually being made against a restatement of the truth contained in this erroneous "propitiation of Deity." Deity can not propitiate itself if it so desired; neither can it suffer any punishment for any act it has committed in which there is no sense of guilt. Inward or outward pain because of the wrongdoing of another can not be called punishment for the sins of another, because the sufferer has no part in the transgression. There must be transgression and a sense of guilt, or there is nothing to punish. To repudiate this "law" is to repudiate the idea that God is a hideous monster—to destroy the idea that God delights to see humanity suffer, and to forever abolish the doctrine that pain and suffering are both punitive and remedial. The world was not apparently ready for the truth that was so plainly stated in the life of Christ, and the church has ever since then met every restatement of this "law" with the assertion that the doing so is "a rejection of the love of God for mankind and a removing of the very foundations of faith." Even now, when so much light is being shed upon truth, and when its principles are being elucidated in language suited for this day and age of the world, it is found that the world is not yet ready to receive them. The truths that the Christ endeavored to emphasize were the Fatherhood of God, the sonship of mankind to God, the human brotherhood of all mankind; and the least understood and accepted truth regarding the life of Christ is that it was a revelation of the character of the Deity rather than "a propitiation of Deity for the sins of the world."

These restatements of truth show the Infinite Spirit to be worthy of the respect and emulation of mankind, and ennobles the giving up of material things for the possession of the Divine nature to be a noble sacrifice. It declares that the Supreme Being assists his rational offspring (just as a father assists his son) to put aside or to sacrifice their lower natures that they may "work out their own salvation," or the full realization and attainment of the new revelation, and that the Infinite Spirit is immeasurably superior to that which the old revelation has represented him to be.

G. W. BRADFORD.

A detective in your pocket is the Psychometric Dictionary. Price 25 cents. For sale at this office.

CORRESPONDENCE

NEWS NOTES.

W. H. Baca is at Lily Dale.
Queen City Park campmeeting opens July 25th.
W. J. Colville sails for Europe on the 11th inst.
The N. W. S. campmeeting opens on June 20th.
R. H. Kneeshaw is practicing healing in Texas.
Willard J. Hull speaks in Columbus, O. this month.
Mrs. M. F. Hadlock of St. Louis is in Boston on a visit.
Dr. Geo. A. Fuller will preside at Onset camp this season.
C. E. Winans is taking a rest at his home in Edinburg, Ind.
Mrs. M. T. Longley has been lecturing in Los Angeles, Cal.
Dr. G. C. B. Ewell returns to Leadville and Aspen for June.
C. L. Willis speaks at Haverhill, Mass., tomorrow, the 6th.
Indiana Spiritualists are contemplating building a college.
Mrs. A. Pleasance of Los Angeles contemplates a trip to Boston.
Mr. and Mrs. J. W. Kenyon may be addressed at Waverly, Mass.
Dr. D. Winegarden of Grand Rapids has removed to Mobile, Ala.
Geo. W. Walrond is in Colorado reading destiny by the stars.
Mrs. Amanda Wiggins is the oldest medium in Los Angeles, Cal.
Lyman C. Howe will be at home (Fredonia, N. Y.) this month.
Mrs. C. Hinchey has removed to 348 W. Adams street, Chicago, Ill.
M. M. Lyon recently spoke at the First society, Los Angeles, Cal.
Dr. M. Muehlenbruch's home address is 1116 Broadway, Oakland, Cal.
Mrs. Virginia Barrett has removed to 819 E. 16th st., Indianapolis, Ind.
Dr. J. H. Fengill is president of the Lawrence, Mass., Spiritual society.
Mrs. Alice Gehring of Columbus gave tests in Cincinnati Sunday before last.
Jennie Hagan Jackson is speaking for the Harvard Hall society, St. Louis.
Max Hoffman of Chicago will attend the Northwestern campmeeting this season.
State organization is the main topic among Spiritualists everywhere just now.
Thomas Callar is the new secretary of the Harmonial society of Sturgis, Mich.
Prof. W. F. Peck remains at St. Louis during June. His address is 1461 Clinton st.
G. W. Kates may be addressed at 3224 Hewson avenue, Philadelphia, for the summer.
Dr. G. W. Carpenter has permanently located at 1025 Harrison st., San Francisco, Cal.
Harlow Davis may be addressed in care of Dr. N. Williams, 60 Cottage st., Meriden, Conn.
Mrs. Hattie C. Westlake of Portland, Ore., has gone to Los Angeles. Will be absent a month.
The campmeeting of the Summerland (Cal.) society, which begins July 18th, will be its eighth.
Mrs. M. S. Seabrook is the beacon light for seekers after spiritual comfort in Charleston, S. C.
Miss Ellen Thomas, one of Texas' favorite test mediums, is at Baird, Texas, for a short while.
Contributions to the Fox Memorial temple may be sent to L. Dustin, 56 Lake ave., Rochester, N. Y.

The Compounce association holds its 33d annual picnic at Compounce Lake, Bristol, Conn., on June 9th.

Buchtel, O., has a new organization known as the First Religious Spiritual Society of the Hocking Valley.

Mrs. Carrie Sawyer is in St. Louis, holding seances at 2661 Olive st. She goes to Clinton camp in July.

Mrs. Alice Baldridge is a newly developed test medium in Los Angeles, Cal., who is coming to the fore.

Dr. Harlow Davis gave tests to a large audience at Odd Fellows' hall, Meriden, Conn., on the 16th ult.

Anna L. Robinson, speaker, is about to be engaged for a fifth term by the Port Huron (Mich.) Spiritualists.

Maine will hold a convention for organization on the 26th and 27th of June—most probably at Augusta.

Fred Evans, the slate-writer, is coming east. His San Francisco permanent address will remain 905 Post street.

The second congress of German occultists takes place at Dresden, Germany, on the 7th and 8th of June.

I. M. Courlis and Walter Hayward are giving tests at the Fraternity of Divine Communion, Brooklyn, N. Y.

The Cincinnati Society of Universal Culture (Mrs. Eva Pfuntner, pastor), held memorial services last Sunday.

An Indian Peace Council was held at Mrs. Wilkinson's Commercial hall meeting on the 1st of June at 3 p. m.

The Brooklyn, N. Y., Fraternity hall services will not close for the summer, but continue throughout the season.

Madame Parcells is lecturing to the Westside friends in Cleveland, O. Her address while there is 136 Bolivar st.

Dr. Fred Crockett delivered an interesting address at Onset, Mass., recently, followed by Prof. A. Tatlow with tests.

Mrs. Emily P. Beebe of Spring Arbor, Mich., has been serving the Union society of her city for the past six weeks.

Lyman C. Howe spoke at Chesaning, Mich., May 12th and 13th. He was followed by Geo. H. Brooks on the 14th.

Nashville, Tenn., contemplates opening the season for Spiritual work with a grand massmeeting from Sept. 23d to 27th.

Dr. N. F. Ravlin, once a bitter opponent of Spiritualism, has just opened a Psychic school at 605 Polk st., San Francisco, Cal.

Mrs. A. J. Owen, spirit artist, gave an exhibition in public at Los Angeles, Cal., and succeeded in obtaining a fully recognized test.

Mrs. Ida P. A. Whitlock delivered an address to the Spiritualists of Pawtucket, R. I., at the home of Mrs. Grover, 215 Cottage st.

The Leavenworth County Spiritualist association will hold a campmeeting on July 8th to 13th, in Forest Park, Ottawa, Kan.

Los Angeles has a Ladies' Independent Aid society, which meets every Wednesday evening at Caledonia hall, 119 South Spring street.

Mrs. Rozella Elliott, trance and test medium of San Diego, Cal., is doing good work in her section. Her present address is 51 16th street.

Miss Nellie Pagum of Allegan, Mich., has been lecturing to the Barlo Lake Spiritual association of Wayland, Mich., with marked success.

Mrs. Celia Loucks, formerly of New York state and now of Findlay, O., filled three dates in April for the First Spiritual church of Muncie, Ind.

The Arthur Hodges society of Lynn, Mass., gave a grand free entertainment recently at which the celebrated colored jubilee singers of Boston officiated.

At the annual meeting of West Braintree Spiritualist association of

Randolph, Vt., Mrs. Geo. Tarbell was elected president and S. R. Batchellor, secretary.

At the annual meeting of the German Spiritual association (Bund der Wahrheit) Mr. Theo. Gerlach was elected president and Mrs. F. Mehrrens secretary.

Dr. W. W. Clapp presided at the late annual meeting of Norwich (Conn.) Spiritual Union. J. Adelaide Chapman was elected secretary and Guilford Parker treasurer.

Mr. J. H. White of Port Huron, Mich., is one of the pillars of Spiritualism who upholds the cause to the respect of the public in his section. We need more such supporters.

The Norwich Spiritual Union has engaged the following talent for next season: W. M. Lockwood, J. C. F. Grumbine, Miss Lizzie Harlow, O. A. Edgarly and Mrs. N. H. Harding.

Mr. and Mrs. Benj. Foster, accompanied by F. N. Foster, spirit photographer, held a public seance in Milwaukee on the 21st ult. The Fosters left there for the Northwestern camp.

M. Adeline Wilkinson is conducting Spiritual meetings at 694 Washington street (Commercial hall), Boston, Sundays at 11 a. m., 2:30 and 4:30 p. m., and Tuesdays and Thursdays at 3 p. m.

At a meeting of the Spiritual Industrial society of Cambridge, Mass., on the 15th of May, a fine musical and literary program was rendered by the members of the Progressive Lyceum of Boston.

The California Union Spiritualist campmeeting will open at Trestle Glen, Oakland, on June 6, and close on June 21. Programs will be furnished free by applying to the secretary, R. A. Bernier, 1065 Washington street, Oakland, Cal.

The 40th anniversary of the Harmonial Society of Spiritualists of Sturgis, Mich., takes place June 12th and 13th. Mrs. Cora L. V. Richmond and Mrs. Jennie Hagan Jackson will address the public.

It is proposed to hold an international congress of Spiritualists in London in June, 1898. For circulars address E. Dawson Rogers, Sec., 110 St. Martin's Lane, Charing Cross, London, W. C., England.

The Union Spiritual society of Oakland, Cal., has engaged Mrs. Maude L. von Freitag for every Sunday afternoon during the month of June. The meetings are being held in the G. A. R. hall, 1169 Broadway, which is crowded every Sunday.

Mrs. Lillie is speaking for the Psychological society of Oakland, Cal., at Fraternal hall, Washington street, every Sunday and Friday evenings. Madame Montague is giving psychometric readings in the afternoons, and answering questions under inspiration.

The Cassadaga June picnic takes place on the 11th, 12th and 13th insts. The talent participating are Mrs. Inez H. Agnew, Rev. Moses Hull, Rev. W. W. Hicks, with Prof. W. H. Bach as musical director. The picnic closes with a dance on Saturday night.

Thos. S. Kizer of Decatur, Ill., writes that Harry F. Coates, trumpet medium of Mattoon, recently held five seances in the aforementioned town, at which seances, besides trumpet manifestations, messages and faces on handkerchiefs and tablets were received that were convincing.

Miss Barbara Bechtold of Cincinnati writes: "Mrs. Mary Garrett has been in the field the past two months, working in Ironton and Hamilton, O.; also dispensing spiritual food to her many friends at her home, 307 14th st., Cincinnati. She is the organizer of the People's Religious Spiritual society, to which she has lately added several branches in other places.

The Ohio Spiritualist association of Columbus was incorporated May 24th, 1897, by Eber W. Bond, Delvon A. Herrick, Charles W. Taylor, John D. Arras and Elizabeth Colt. The organization is formed to bring the Spiritualist societies of the state into closer relation to establish intelligent co-operation, insure harmonious action, provide for the education and protection of mediums and speakers and promote the welfare of the cause.

The Society of Progressive Spiritualists of San Francisco at their fourteenth annual meeting elected the following board of directors: Wm. H. Rider, president; W. H. Yeaw, first vice president; J. H. Moore, second vice president; B. F. Small, treasurer; John Koch, secretary. A. D. Hall, G. L. Hawes, James B. Chase and F. P. Richards. Mr. and Mrs. R. S. Lillie were made honorary members of said society in consideration of their valuable services there.

A CALL

TO THE SPIRITUALISTS OF ILLINOIS AND THE NORTHWEST.

A grand mass and delegate convention, under the auspices of the National Spiritualists' Association, will be held in Chicago June 18, 19 and 20, 1897, for the purpose of a thorough state organization.

Local societies throughout the state will please take notice and send representatives with instructions to act. Whether such local societies belong to the National Spiritualists' Association or not they will be equally welcome.

Please communicate with the undersigned, who has exclusive of the arrangements. Also state what portion of the expenses of said convention your society or you as an individual are willing to contribute. Every society responding will be considered as entitled to representation at the convention.

Officers of societies, speakers and mediums throughout the state, as well as other portions of the Northwest, are asked to do all in their power to make this one of the grandest conventions ever held in the interest of our glorious cause.

Place of meeting, program, etc., will appear next week.

CORA L. V. RICHMOND,
Vice President N. S. A.
3802 Ridge Avenue, Rogers Park, Station Y, Chicago, Ill.

Send last issue of the Light of Truth to your neighboring pastor, and mark articles under caption of Homiletic School.

Don't forget to pay your respects to Dr. Cleveland's book. Only 64 cents, postage paid. It is a fine library edition, being bound in red and gold, and contains 400 pages of reading matter. It is the cheapest book of the age.



"Pretty Pill"
says
Pretty Poll

She's just "poll parroting." There's no prettiness in pills, except on the theory of "pretty is that pretty does." In that case she's right.

Ayer's Pills
do cure biliousness, constipation, and all liver troubles.

THE PHENOMENA AT WASHINGTON, D. C.

Believing that a few truths from the nation's capitol might be of interest to *The Light of Truth*, a brief epistle is submitted.

The days and evenings of the last few weeks have afforded auspicious occasions for the most wonderful and marvelous demonstrations of Spiritual phenomena. During the somewhat limited sojourn of Mr. and Mrs. Hibbits in Washington last year, the reputation of Mrs. Hibbits as a first class trumpet medium was so well established, in fact her manifestations bordering upon the miraculous, that since then, the friends of the cause in this vicinity and those seeking the truth have fairly clamored for their return. Letters poured in upon them at their home in Muncie, Ind., until finally they accepted the earnest generous invitation of Mrs. Lizzie Wagner, a highly respectable and wealthy lady living at No. 1000 East Capitol, corner of 10th street, and an ardent worker in the cause of Christianity, and remained there five weeks, enjoying the royal hospitality of Mrs. Wagner in her palatial residence, and the attentions of her daughter and son-in-law, Mr. John Beall. One result of the sojourn has been the firm cementing of a bond of friendship between all the parties named by the constant loving messages of affection daily and nightly communicated by the bright and beautiful little spirit of Mr. and Mrs. Beall's little daughter, Maggie Beall, who a few years ago passed over, when 2 or 3 years of age, and who bids fair to become a spirit of the darling Katie Kinzie school.

Although importuned to stay longer and continue their great good work, they left for home today—the large business interests of Mr. H. at home demanding his presence.

During their stay in Washington, a great work in the cause of Spiritualism has been accomplished, and conversions by the score have been made and confessed. Frequent parties have come here specially from Philadelphia for both private and public sittings, while Boston and Alabama have been specially represented, the latter representative returning a much happier man than when he came, who had been induced to make the visit through a correspondence with Hon. H. C. Bell, late second deputy commissioner of pensions, now residing in Indianapolis.

During their stay of thirty-five days Mr. and Mrs. Hibbits gave 137 public and private sittings, aggregating 1095 persons in attendance, and at their last circle, on Sabbath evening, 54 persons were turned away, for the want of seats to accommodate them, the circle already being large.

As they go, Pierre L. O. A. Keeler arrives from Boston, who promises to remain until July 1 devoting the day to sittings for state writing, and giving his wonderful seances in the evening by gas light.

Be assured that the work goes bravely on. AN OBSERVER.

THEOSOPHY vs. ORTHODOXY.

Orthodox religion teaches us that man has a soul which must be saved by right living and beliefs or else lost for all eternity by sin or failure to accept and adopt certain lines of thought; all this in the space of three score years and ten! Theosophy teaches us that man is a soul—a fragment of the divine—and that his ultimate end is a complete union with the source of all life and power; in other words man must become a god, and to accomplish this result he passes through successive existences or incarnations, the object of each being to give him the necessary experiences for a step further in his glorious path.—E. H. Clark.

A VOICE FROM SPRINGFIELD, O.

Mr. Editor: Having taken part in the great convention that is now a part, and no small part, of the history of our great state, I feel moved by the spirit to suggest a few things that I think should be done.

First, we should bear in mind that the superstructure we erected at our convention is not yet completed. It reminds one of a grand temple which has just been set up on its foundations, being merely the skeleton framework with all its necessary scaffolding, and is but an unsightly prophecy of what the grand temple is to be when completed. It will not yet bear close inspection. We must await development ere we behold the thing of beauty which is to be a joy forever.

It is to be hoped that none of us who were present and helped to construct this would-be temple will ever have cause to regret the part we took in the matter, and certainly none of us will ever forget the feast of good things participated in at the convention, much less will we forget the hospitality and generosity of the Columbus Spiritualists in caring for the delegates and visitors to the convention.

Now, the question of greatest concern is, what do we intend to do with this incomplete structure? Shall we push forward the work of completing it? Judging by the enthusiasm there manifested I think the answer is not doubtful. But how may we assist in the work? We answer: First, by all going right to work to form local organizations in our several localities and taking out charters under the state organization and thereby contributing financial support as well as encouragement to our state officers, who must have our support in order to complete the grand temple.

There is work for all to do, even the humblest member can find something to do; even the children should be enlisted in the work, and we hope the lyceum work may be made a prominent feature in the organization of societies. And I would suggest that Moses Hull or some equally competent person be designated or empowered to get up a suitable manual for use in the lyceum work. The songs, the calisthenic exercises and recitations should be progressive and entertaining. Another feature, it seems to me, would be helpful and interesting, is that of a Spiritual catechism, in which might be embodied the basic or fundamental tenets of the philosophy and religion of Spiritualism. The church indoctrinates her children by a catechism, and we Spiritualists, who had these misconceptions instilled into our child minds, and know what a struggle we have had to outgrow these errors, are sending our children to these same schools to be taught what we believe and know to be erroneous doctrine. We need Moses to lead us out of bondage. Will he respond? We think so if the people call upon him and ask him that he smite the rock and satisfy our thirst for something better.

J. S. HUHNS.

Max Maretzek, the musical composer and director, has thrown off the mortal coil to enter into a condition where harmony is more a thing of fact than of philosophy, and where he can enjoy what he has been giving to mankind all his life. For we shall reap as we sow, and Maestro Maretzek deserves a bountiful harvest.

"A little learning is a dangerous thing; Drink deep or taste not the Pierian Spring; Their shallow draughts intoxicate the brain, And drinking largely sobers us again. —Pope.

SPIRITUAL PHENOMENA.

Dr. A. W. S. Rothermel, accompanied by his sister, came to Manhattan, Kan., on the 7th inst. and remained until the 13th. During that time he gave three of his wonderful seances. First was a seance in the light of physical manifestations. The cabinet used was a bay window, 3½ by 7 feet. The medium had strong strips of black muslin tied around his legs and sewed to his pants; his wrists were tied tightly to the strips around his legs by pieces of strong tape and the knots and ends of the tape were sewed. He was seated in front of the cabinet between two curtains a little higher than his head, his head thrust through a hole in the front curtain. In the cabinet was a stand, with a zither, bells, bones, tambourine, pads of paper and a telegraphic instrument. Outside the cabinet to the left of the medium was another stand, on which was a music box. Spirit hands could be seen winding the music box. They took the skull cap from the medium's head and threw it among the sitters repeatedly; played sweetly on the zither; accompanied a violin played by a sitter with the bells, and threw the bells on the floor in front of the curtain. The bones, tambourine and zither were used and thrown out of the cabinet. Messages were written on the pads of paper and handed out for sitters. Communications were given with the telegraphic instrument, some of which were read by a railroad operator present. About twenty handkerchiefs were written upon in an evening, often tied into queer shapes and thrown from the cabinet, to the owner. Handkerchiefs were passed into and out of the cabinet through the curtain, and no hole could be found in the curtain. Sometimes this would be done in a flash; sometimes very deliberately. Many other things were done. Finally the spirits opened a penknife and cut the tape on the medium's wrists, which was deeply sunk in the flesh. Then followed form materializations. The medium was not tied during these manifestations. He sat in the cabinet controlled by Jimmie, an Irish spirit. Many as three forms appeared, outside the cabinet at one time. An Indian girl materialized a lace mantle from the dress of a sitter who had been called up before the cabinet, and placed it on her shoulders. J. H. Akin was called into the cabinet and seated in the chair, the medium in his lap and his arms around the medium, and a form appeared outside the cabinet unknown to Mr. Akin. Soon after he said it was standing by his side. A spirit dematerialized in front of the cabinet while playing the zither. The form of a child materialized.

There was no possible chance for assistance by confederates.

Eighty or more persons attended these seances. The Kansas State Agricultural college is located here. The faculty and students were represented among the sitters.

WILLIAM F. ALLEN.

CAMPMEETING IN KANSAS.

The Leavenworth County Spiritualist association will hold a campmeeting July 8 to 13, in Forest park, Ottawa, Kan. Board and lodging can be procured on the grounds at \$2 for the six days, or, if preferred, campers can bring provisions and bedding. Tents will be furnished for those who wish them. Good speakers and mediums will be present, and all are invited to attend.

T. C. DEUEL, President.

MRS. EMERICK, Secretary. Wallula, Kan.

Mrs. A. G. Thomason of Petosky, Mich., writes: "Let me express a very large appreciation of the Psychometric Dictionary—a work which must become a little classic in its line."

Babies Thrive On It.

Gail Borden Eagle Brand Condensed Milk.

LITTLE BOOK "INFANT HEALTH" SENT FREE, Should be in Every House.

N.Y. CONDENSED MILK CO. NEW YORK.

CENTRAL IOWA SPIRITUAL ASSOCIATION.

The fourth annual campmeeting of the Central Iowa Spiritual association will be held at Marshalltown, Iowa, commencing Saturday, Aug. 21, and closing Sunday, Sept. 19, 1897. The noted mediums, Isa Wilson-Kayner and Max Hoffmann of Chicago, also local mediums, will be present.

Mediums who expect to attend wishing their names announced in our circulars should correspond with me at once.

Spiritualists of central and western Iowa should be deeply interested in this camp. We ask your co-operation.

All letters of inquiry will be promptly answered and information cheerfully imparted by addressing me at Albion, Marshall county, Iowa.

L. PEARLE BEESON, Secretary C. I. S. A.

CORRECTION.

The following was received after the article referred to had been printed. See "Psychism," page 7:

The right side radiated red, they stated, and the left blue, while a neutral dividing line of yellow descends down the center of the body between the two poles. The centrifugal neuric radiations from the eyes, nose, ears, fingers and breath project beyond those of the body. Their intensity is proportionate to the strength of the subject. They cease after death and disappear almost totally twenty-four hours afterward. He caused his sensitives to describe the colors presented by a number of hysterical patients. A diagram of colors was placed before them and they were told to select therefrom the colors they saw in the patients. It was found that the right side of the body, which in normal condition is red, becomes violet in hysterical patients, the other side remaining blue. The blue apparently invades the domain of the weakened red and upsets the normal balance. QUESTOR VITAE.

Do not condemn a man for his shortcomings until his inherited nature has been analyzed; for not until then can we realize what he has to overcome or contend against. Many a noble soul has sunk into degradation for want of the proper sympathy to encourage him onward to a higher aim in life. A word of true sympathy—moved by love for humanity—goes farther with a man amidst his struggle for existence than a thousand censures.

Remail last issue of *Light of Truth* to any liberal-minded Christian minister. Mark article on 14th page.

THE OGGULT.

CHESTERFIELD CAMP MEETING.
CHESTERFIELD, IND.

Opens July 22, closes August 16. Speakers engaged, J. Clegg Wright, Mrs. H. S. Lake, Mrs. A. H. Luther, Rev. J. C. F. Grumbine and others.

Vocal music will be furnished by the Temple Choir of Anderson. Charles Bolander, leader.

Instrumental music by the Lapel Military band.

Children's lyceum will be conducted by Mrs. L. E. Andrews, of Indianapolis, Ind.

All phases of mediumship will be represented at this meeting by good reliable mediums.

Socials and dances will be held weekly and every effort will be made to supply the demands of our visitors, social, intellectual and spiritual.

The official program will be ready in a short time. Persons desiring same or further information address the secretary, F. J. Macomber, Anderson, Ind.

Officers—Geo. W. Parkinson, Yorktown, Ind.; first vice, Mrs. A. H. Luther, Muncie, Ind.; second vice, E. B. Chamness, Alexandria, Ind.; honorary vice, Mrs. Dr. Westerfield, Anderson, Ind.

Trustees—C. A. Manahan, Crown Point, Ind.; Mrs. L. Murphy, Crown Point, Ind.; J. A. Boyd, Cambridge City, Ind.; L. O. Edson, Hartford City, Ind.; J. F. Mock, Hartford City, Ind.; Henry Bronnenberg, Anderson, Ind.

SPIRITUALISM.

Facts and Proofs Abundant—Fair and Patient Investigation Needed.

One often sees in newspapers and books suggestions of the need of more scientific methods of investigating the phenomena of Spiritualism, made in a way which leads to the supposition that such methods have been lacking in the past and that when they are used the waiting world will be believers and will soon see beyond the facts to the divine philosophy to which they lead.

Sometimes these suggestions are in friendly spirit, oftener they are captious and condescending. It goes without saying that care and skill are valuable, but that they have been absent in the past is far from true. I knew Professors Hare and Mapes, eminent scientists, forty years ago, and can remember the apparatus of Hare by which a revolving pointer indicated letters, words and messages out of the sight or knowledge of the medium. I knew Dr. Gray and Dr. Hallock of New York, eminent physicians and physiologists, men critical, careful, of best judgment and character, and a choice company, noble reformers among them, of men and women whose methods were as close and accurate as those of learned scientists.

I knew also the companies of persons more emotional than critical, honest rather than accurate, and the pitiful pretenders, never so numerous as outsiders suppose, but always more pestilent than the plague of frogs in old Egyptian bed chambers. The same scum that rides on the wave of every new awakening, however good it may be. Paul rebuked their like at Corinth; stout Martin Luther warned them to be silent and decent or get out of the way; Wesley and Fox were tried by them in England. After a while the frothy scum disappears and we see the pure water and feel the sweep of the waves beneath. Away with the scum, now and always!

Watching for over forty years the steps of these different classes, this is my conclusion: Nothing in the realm

of what is held as established science—not even the theory of evolution—has clearer and stronger proof than the fact of the return and real presence and manifest intelligence and power of ascended spirits, not disembodied, but those who left behind the crumbling physical form and were clothed upon, at that birth hour, which, in its poor materialism, the world calls death, by that spiritual body "renewed day by day within us," which death can not

if at all. If they get roused up it is to preach a sermon, or write a book, like President Mahan's—a cry "It Is of the Devil!" Of those who really have some knowledge and conviction too many are like the prophet's "dumb dogs" in their pulpits, their servitude to creed and sect keeping them in the pitiful company of those who

"Must in silence shrink
From the truth they needs must think."



CHESTERFIELD CAMP: East of Park—Auditorium in the Distance.

destroy and which is, in the higher life beyond, to serve the immortal spirit in its higher and progressing work.

NOT WANT OF PROOF.

But want of willingness to seek and proclaim it is the difficulty. We are in the midst of a great "revival of religion," higher than the old orthodox revivals; a flood of celestial light sweeping around the world, while their

A small, but glorious and growing company, preach the spiritual gospel, and when they are wise, as well as brave and true, their people hear it gladly.

WHERE ARE THE SCIENTISTS?

Of these professed truth-seekers, whose services in some useful lines need not be made light of, we can say, as did Henry Thomas Burkle in Eng-



CHESTERFIELD CAMP: West of the Park.

Where are the clergy? The large majority are sitting complacently or trying to do some good work by the fading light of ancient views of God gleams of spiritual radiance were dim amidst clouds of superstition and bigotry, and only shone out in a parish or a small district

and man, of inspiration and destiny. The identity of primitive Christianity and Spiritualism; ancient or modern, touches their minds and souls feebly,

land a few years ago, "They know little of the laws of matter, because they know little of the laws of mind." Orthodox science needs spiritualizing. It is not beyond the crude conception that matter is king and creator, but its best thoughts and its latest discoveries reach toward a spiritual realm. Your journal lately published an address in London by Professor Oliver J. Lodge, in which he said that "the facts of Spiritualism

were unknown to most scientists, and the subject not mentioned in orthodox scientific societies."

You told us lately of the abuse which met Professor William Crookes, an eminent scientist, when, a few years ago, he gave before the Royal Society a statement of his four years' investigation and of his conclusion that Spiritualism had a great truth as its central idea.

A little later we find Moncure D. Conway, a Methodist, in Virginia, then a Unitarian clergyman, then an agnostic, wrote of Dr. W. Carpenter, an English opponent of Spiritualism, as follows:

"Carpenter's word may be relied on, which is not the case with Crookes; also his sense of honor—which is not the case with Wallace."

This is a fling at two men of high personal character, which will hurt nobody but poor Conway. Not all scientists would stoop so low, but these are given to show the blind prejudice too dominant in the scientific world. But "Even this shall pass away."

Plainly enough it is not lack of proof but lack of fair and patient investigation and candid acceptance that delays a wider spread of Spiritualistic facts. In the end those facts, and the divine philosophy of which they are symbols and proofs, shall come out of the furnace like pure gold.

The plea of Professor Lodge is for mutual justice and respect between scientists and Spiritualists, a good aim and a good sign. When will some eminent and large-minded preacher make a like plea for a like spirit between his religion and Spiritualism?

When religion has its basis in the human soul—the sacred intuitions of the outward authority of creed or book.

Our pedantic scientists and preachers, such as attend a few poor seances and then fling up the matter in disgust, may well take note of the course of Mr. Crookes. He did not like Spiritualists, or what he had seen of their ways, yet he saw the germ of a great truth among them and decided to take a month or so of his busy life to investigate. This brief time was stretched over four years of seeking for truth in the really scientific spirit. He found it and had the courage to make it known.

In the days of bitter persecution and unpopularity William Lloyd Garrison, the great anti-slavery pioneer (a Spiritualist for his last twenty-five years, as I know from long talks with him in his home), gave a motto, as good now as then—

"Patient, firm and persevering,
God speed the right!"

GILES B. STEBBINS.

Detroit, Mich.

WHAT IS CONCEIT?

In a recent lecture at Youngstown, O., Mr. J. Fitch McEwen, among other things on human character, said:

"Conceit, I imagine, is not looked upon as the very grave and dangerous characteristic that it really is, for the reason that we do not go deep enough into its meaning. It is generally regarded as a weakness that either makes its possessor ridiculous or disagreeable or both, but these manifestations of it are only the mild ones. The serious side of it has received other names, bigotry and fanaticism. Under these disguises conceit has deluged the world with blood, caused untold misery to millions, changed honest but timid people into hypocrites, and finally, in what is called Christendom, it so overleaped itself that it succeeded in partially neutralizing its own power. Conceit or bigotry, combined with temporal power, can wreck a nation for a time.

PSYCHISM.

NEW PHOTOGRAPHS OF PSYCHIC RADIATION BY DR. LUYA.

Reported by Quæstor Vitæ, Paris.

Dr. Luys the wellknown authority on cerebral and nervous diseases, as on hypnotism, late head physician of the Charité, has devoted much time recently to the study of human magnetic radiation.

When experimenting in hypnotism he found that many of his sensitives developed lucidity of vision and in that state saw the effluvia radiated from man as described by Reichenbach. The right side radiated blue, they stated, and the left red while a neutral dividing line of yellow descended down the center of the body between the two poles. He caused these sensitives to describe the colors presented by a number of hysterical patients. A diagram of colors was placed before them and they were told to select therefrom, the colors they saw in the patients. It was found that the right side of the body which in normal conditions is blue, is violet in hysterical patients, the other side remaining red. The red apparently invades the domain of the blue and upsets the normal balance. In inebriates spots of yellow and gray are shown on the face; in lunatics the right side was yellow instead of blue. In paralysis some of the nerves cease to radiate effluvia and remain as gray and dull patches.

The poles of a straight bar magnet show radiation of the same blue and red colors as do healthy people, while an induction coil radiates yellow.

Dr. Luys is the inventor of the revolving mirror used in hypnotism. Basing himself on the law that poles repel, while opposites attract, he constructed a magnetic crown through which to stimulate and equilibrate the deranged polarity of hysterical patients as exhibited in the colors radiated. This magnetic crown, however, was found to be dangerous as it absorbed and retained as a condenser, the quality of the psychic disease of the patients treated and if subsequently on a hypnotized subject, caused a representation of the symptoms. These facts show the similarity of magnetic with human psychic radiations.

The pole of a large bar magnet which attracts and radiates a blue field, induces a happy contented psychic state in sensitives as was shown by a photograph of three hypnotized girls under that influence. The presentation of the pole which radiates red effluvia induced expressions and attitudes of horror and repulsion in the same girls, as shown in another photograph.

These statements with regard to magnetic and psychical radiations and the colors thereof being based on descriptions made by hypnotized subjects, were received with scepticism by the medical world. Dr. Luys therefore endeavored to discover some confirmatory means of demonstration which would be less open to objection and turned to photography as presenting a mode of indisputable registration.

Dr. Luys then exhibited some most interesting photographs of human psychic radiation obtained by placing the fingers on the gelatinized side of sensitized plates, while in the bath, in the dark room. The radiation produced fluffy looking borders round the spots made by the fingers. Photographs were shown of impressions produced while in the normal state and again by the same person when hypnotized. The radius of the effluvia was much extended in the later state and the tone of the whole plate was influenced. But most wonderful details were shown to exist in the fluffy finger radii, when the spots came to be enlarged by several diameters. They were then shown to

consist of fine radiating lines from which balls issued, and also of eruptions having the form of volcanoes, appearing from the finger tips.

He had found also that by holding a sensitized plate in front of the eye for fifteen minutes, in the dark room, an impression of a nebulous appearance was produced in the center of the plate.

Dr. Luys has kindly promised to present one or two of the above photographs for reproduction in this journal after having presented a paper he is

SPIRITUALISM IN COURT.

THE BELIEF IN SPIRITUALISM NOT AN INSANE DELUSION.

IV.

Robinson vs. Adams, 62 M., 369.

Mrs. Green was a widow and had lived in Maine. Her daughter, her only child, married Mr. Robinson and after their marriage had moved to Bloomington, Ill. Mrs. Robinson had received

Mrs. Green, before she died, had stated that her husband, who was dead had told her to make this will and afterwards that it met with his approval, and was all right. The contestants requested the court to charge that if Mrs. Green believed that the spirit of her deceased husband directed or dictated the will and codicil and acted under that belief, they are void. It was urged by them that a belief in spiritual communication was in itself insane delusion.

The court said: "The learned counsel for the appellant has denounced such belief (belief in spiritual communion) in very powerful and eloquent language, and calls upon the court to deny to it a standing in court and to show its concurrence in the denomination of an English judge, who termed it 'mischievous nonsense,' with other like designations.

"And yet the good sense of the counsel realized that we were called to deal with this matter not theologically—or in one sense morally or scientifically—but legally, as hearing on the single point of insanity, or insane delusion. What our individual or collective opinion as to the fact, truth, possibilities, or evidence or claims of this so-called spiritualism may be has nothing to do with the question before us. Did this belief unsettle her intellect, and make her of unsound mind? Even if true it might produce that effect, by a long continual and exclusive, and fanatical devotion to the thought."

Speaking on the subject of undue influence on account of the communication received from Mrs. Green through a medium, approving of the will, then the court said: "The appellant contends that if any such communication had any influence, however slight, or however short of dictation, on the mind of the testator, it would invalidate the will, although in all respects she was of sound mind.

"There is no doubt that the law allows any person to seek advice, suggestions and opinions of others, where no fraud or deception is practiced. The law does not limit the range. If a pious man of sound mind should ask advice by prayer, and should believe that he had a direct answer and should regard it, not as a dictation but advice entitled to consideration, would anyone say that his will could be set aside as made under undue influence? Or if such a man should say, 'I have had a dream which impressed me considerably as to the disposition of my property and I shall give it consideration' would any one say that this will was void.

In this case the widow it is assumed thought she had received letters, not from an absent husband, but from one who had gone beyond this world to another, and in them some suggestions, as to the disposition of her property; that she did not yield implicitly and blindly to the suggestions, but regarded them as she would have regarded such letters if they had been written during life, as friendly suggestions, but not to the point of destroying her own free will and deliberate judgment."

The will was upheld.

The lesson to be learned from this is: Parents should bring up their children to regard and respect their religious beliefs. Had this mother educated her daughter as to Spiritualism, she would not have disgraced herself, and would have shown more respect for her mother.

G. F. Ottmar,

Lansing, Mich., May 20, 1897.

Dr. Cleveland's great book entitled "The Religion of Modern Spiritualism," is now on sale. See adv. in another column.

The Psychometric Dictionary is a guide in all matters occult. Price 25 cents. For sale at this office.



CHESTERFIELD CAMP: On the Way to the Spring.

shortly going to read on this subject to the Academy of Sciences and to the Biological Society.

Some very beautiful lace like radiations were produced by static electricity from a Winhorst machine, connected by a five franc piece placed in the center of the plate. Balls were shown to be thrown off from the ends of the fine radiating lines and appeared to have run over the plate, leaving mark somewhat like those appearing on some of Dr. Baradue's plates.

\$3,000 at that time and afterward another \$1,000. The mother had lived with daughter part of the time after her marriage, but some difficulty arose between the mother and the son-in-law and the former returned to Maine. For eight years the daughter did not write to her mother, but the mother to the daughter largely on the subject of spiritualism. She also sent them the Banner of Light, also a gold chain to her grandchild, all of which, letters and all were returned to the mother.



CHESTERFIELD CAMP: Mrs. Luther's Cottage.

The electricity from batteries gives a different design. The impressions effected from a positive as compared to a negative pole differs also.

Dr. Luys then showed a series of photographs of the emotions produced in hypnotic subjects by the presentations of different chemical substances, in contact with their right and left magnetic fields, or poles, respectively. The same substance produced entirely different effects when in contact with the respective fields or poles.

Mrs. Green did not like the idea of Mr. Robinson getting all of his wife's property in his own name, and made the will accordingly. The will was made so that Mrs. Robinson would only have the use of the property and "under no possible circumstances could Mr. Robinson control a dollar of her property."

After Mrs. Green's death Mrs. Robinson attempted to break her mother's will on the plea of "insanity" and "undue influence."

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THE SLOGAN OF PROGRESSION IS ONWARD.

Care should be taken in disputatious matters not to attack a definite abuse which has already perished. The work of that form of criticism destructive in its tendencies is finished. So far as this applies to the traditions of religion it is mawkish and enervating. Criticisms which a quarter of a century ago shocked the minds of myriads shock scarcely anybody and have no force nowadays. That part of the preparation for the new day has gone by. The little abuses which torment rationalistic thinkers are for the most part the idle promptings of shallow minds. The larger good is best subserved by reaching after it. If we take our thought into the working hypotheses of the various churches we shall find them on a much higher plane, hence the tendency. It is to the tendency of thought that we are to look and judge by it the volume of adverse criticism deemed essential to a healthy growth. When the proneness of religious sects was toward the petrification of intellect and the freezing of love, as it certainly was down to a half century ago, the strictures and invective aimed at them were righteous and needful, and yet we can not say that even there the order of time and the requirements of the race were not working out the present enlightenment.

When Spiritualism came upon the stage with its infinite hope and promise and fact, it came in the order of time and in answer to the needs of humanity. The great infidels of the eighteenth century paved the way for it, and the infidels who accompanied its introduction and who fought for it were keeping the way open until the child could walk alone. It has always been a precarious undertaking to let loose a new idea, and for this reason the blows struck in behalf of Spiritualism were in the early days quite necessary, and we see their efficacy in the present dissension and conflict amongst those forces which were at enmity with the new truth. These dissensions are not involving us now. They constitute those processes which weed out error and wrong and belong wholly with the churches themselves. It is their struggle to confirm the truths of Spiritualism and conduct their teachings in conformity therewith. They are going over the identical ground trodden by those whom their progenitors abused and vilified. They think that it is new territory. They vaunt their discoveries to the world under the gonfalon of the explorer and on a priori assumption. They preach our sermons, that is, they present views of man and God and nature identical with those long ago learned by the Spiritualists, and it is all eagerly sought for and accepted by the world. Well, what of it? If the truth be known, why should we object? If a minister delivers a thorough Spiritualistic discourse and calls it

Methodism, if he be a Methodist, or Episcopalianism, if he be such, what of it? "A rose by any other name would smell as sweet," and if great masses of people in the churches and other groups in the various philosophic and scientific schools are feeding upon these things and yet maintain that Spiritualism is a delusion, why should we find fault about it? They will come around. Let us move on and make a place for them. Instead of hurling back our criticism and invective at them, would it not be well to examine our own position and see if there is not something for us to learn? The eternal interlude of Nature is onward. There is much to be done. The practicality of Spiritualistic labor has not dawned. That labor has to do with a higher estate than any yet enjoyed by mankind so far as we know the history of mankind. We can not rightfully lay claim to anything in the upward quest of man's thought except the knowledge that a future life is the common heritage of the human race. So far as the application of the ethics of that life upon the affairs of this life is concerned, Spiritualists are, in the main, the veriest tyros in point of power and wisdom.

Let us then welcome everything from everywhere that tends to confirm our work in the world, and quit fighting creatures of a disordered imagination.

A PREVISION OF DISASTER.

A striking instance of prevision occurred and has come to light in connection with the recent holocaust in Paris, where some two hundred lives were lost. The account of the prevision appeared in a letter to the London Standard, and was reproduced in Light, from whence we take it. The letter was as follows:

Sir—With reference to the prophecy of the Paris disaster contained in "Old Moore's Almanack," I beg to say that I believe it to be not a mere coincidence. I have, for some time, been interested in the question of prevision, and during the past two years have had some remarkable instances of foresight occurring to a friend and patient of mine.

On Saturday she had a prevision of the Paris disaster, with the names of eight of the victims, and also an intimation that about two hundred deaths would result in a temporary building from fire in Paris. The same evening she had a prevision of the shipping accident near Aberdeen, the full name of the one steamer being given and the first letter of the other, as well as the statement that eleven lives would be lost. These accounts were written on a letter card, which was posted on Sunday, and bears the postmark May 3rd, 12:15 a. m. Before being posted the letter card was attested by two gentlemen and myself. I am, sir, your obedient servant.—"A Member of the Psychical Research Society."

The editor of Light lends weight to the above in these words:

"We have the pleasure of a personal acquaintance with the writer of the above letter, and he has kindly permitted us to examine the postal letter-card to which he refers. The fire in Paris occurred on Tuesday, May 4th, and the card, which was posted on the preceding Sunday, not only foretold the disaster, but described the building and gave the names of several of the victims. It also attributed the accident to the lamp of the cinematographe, and the authorities came to the same conclusion, after a searching inquiry."

Instances of unqualified precognition are rare, and the above appears to be one of them. During the recent engagement of Miss Gaule in this city several cases of the kind occurred at her seances, one of which was printed at the time in these columns.

A QUESTION OF MORALS.

A correspondent signing himself "An Earnest Christian Inquirer" wants The Light of Truth to explain why, if Spiritualism is what it claims to be, there is in the lives of those who espouse and teach it so much that is violently at war with the standard of right living and moral obligation.

This is a fair question, although it has no premise, ergo no sequence; but we will try to frame an answer. Of course we know of some foul places. We know there are those who use Spiritualism as a vehicle to ride in through the cesspools of moral corruption. A splendid carriage can be hauled through a filthy street as readily as along a well-kept park road. The carriage is not at fault. We know the causes of moral degeneracy. We know that a fair share of meanness and hypocrisy exists in every community. We are human, excessively so. We would be angels, possibly, had our hereditary transmission been of an angelic character. The best we can do is to keep our coats clean in calm weather. When the dust blows the grease spots will show.

Spiritualists are neither better nor worse than other people, but they stand more fully in the light of popular criticism, and, making no pretense to holiness, when one of them becomes smirched he has none of the resources of holiness to cover his sore place, and it glares at and annoys the purist. We wish that it might be otherwise, but don't see how it can be until hypocrisy is outgrown. The fault of the Spiritualist is paraded, whereas that of his cotemporary in society is hushed up. And this is well, because the Spiritualist stands for more than the masses of society comprehend, and if he falls it is entirely human, if not just, that these should give him an added cuff and crowd him out.

But Spiritualism should not be blamed for the shortcomings of some of its adherents. If we were to judge Christianity by this test it would be a sorry commentary. But we do not. The fact that our jails, penitentiaries and asylums are populated largely by those who have made professions of fealty to Christ is no proof that Christianity is a fraud.

Mediums or spirits who act the part of detectives and play upon the abnormal passions and jealousies of people who seek their counsel are more dangerous to the peace and order of a community than all other powers of evil combined. It is no part of Spiritualism, and happily, instances are rare in which a Spiritual medium has resorted to such practices. Mediums of the Diakka may and do cater to such abnormalities, but no medium and no spirit who seeks after and works for the elevation and spiritualization of society will lend their aid in uncovering the sores, actual or imagined, of society. No person is fitted to receive the counsel and teaching of wise spirits who takes to the seance room a mind filled with acrimony. It is better to trust and be deceived than to harbor an unjust suspicion toward a fellow being. The evil will undo itself in time.

The great uplifting forces of the Spiritual world are not allied to the base and the groveling in human nature. It is enough that these qualities exist in every community and in every individual to a certain extent. No good is done in parading them to the disadvantage of other and nobler qualities. The teaching of Spiritualism is along those lines which uncover, develop and strengthen the inherent goodness of every human heart. Mediums and spirits imbued with these ideas are the evangelists of Spiritualism.

Remail last issue, marking page 14, to your neighboring pastor.

SHOUTING METHODISM REVIVED.

About three years ago a retired leather merchant of Brooklyn founded a new sect, whose belief is that a personal God enters the souls of people and inspires in them religious ecstasy. The conditions necessary to obtain this inspiration is a meeting of the believers at a temple on Utica avenue, Brooklyn. The pastor is the founder himself—William Howard Hoople—who exhorts after the old fashion until his hearers are hypnotized into attunement with himself. Then begin the wailing and shouting, groaning and laughing, crying and praying, interspersed with scenes caused by fainting men and women who have to be cared for in material ways.

"Experience" and "testimony" also constitute part of the program. A reporter relates the following among others of recent occurrence:

"One young man told how he had been saved, and clapped his hands when he told about it. Another, an old man, chuckled so with joy when telling about himself that he could hardly speak.

"I'm called—ha! ha!" he said. "I belong—ha! ha!—to the Royal Band—ha! ha! I'm—ha! ha!—on—ha! ha!—the royal—ha! ha!—way, and the Lord—ha! ha!—is taking—ha! ha!—me to heaven—ha! ha! and He's going—ha! ha!—to give me a—ha! ha!—royal time—ha! ha!—when I get there—ha! ha!"

"The old man's chuckles became fairly hysterical before he ended, and for a time it looked as if he were going to collapse."

The usual shouts of "Glory" and "Amen" were not wanting as accompaniments to the prayers and addresses when any eloquence was manifested, and in which latter the devil was occasionally hauled over the coals for his interference in human happiness.

On the whole it shows that a tendency still exists to seek light through other avenues than mere unsympathetic orthodoxy. People want their senses gratified in dealing with the spiritual; and in their agony of a forced soul-fasting they grasp at a straw, as it were, and fall back into old superstitions or unscientific methods of invoking the spirit.

Were it not for Spiritualism and its scientific methods of invoking the unseen the country would be overburdened with these sorts of efforts, and untold damage done. But happily it is sufficiently known as a beacon-light to the heart-hungry wayfarer, and many are led to the light without having to sacrifice their reason.

"CAN SUCH THINGS BE?"

Rev. F. H. Lewis of Baltimore, Md., in a sermon on Spiritualism, recently said that its claims to be founded on the Bible are too weak to merit consideration; that its creed aims at a knowledge of the laws and principles which govern the occult forces of the universe; that it claims the ability to discern the hidden, and that the rapping obtained is simply the effect of physical cause; that the cabinet trick is a sham; that spirit photographs can be produced by any skillful photographer; and psychometry is the latest "trick." He closes his delectable epistle by saying: "It is a withering, blighting, damning curse, altogether unfit for respectable God-fearing people to touch or talk. That it lives at all can only be attributed to the fact that the fool-killer has not done his work well."

We had no idea that such ignorance of scientific data still existed among the clergy in cities of the size of Baltimore.

Even if it is "unconscious cerebration," if you can get more out of your head than is ordinarily there why not get it. Try a psychopomp and see the revelation.

OUR CRUSADE.

Every good cause has its crusade. Spiritualism has never had one until inaugurated by the Light of Truth. It may not be the best method that can be invented, but it will stand best until a better is substituted. In the meantime it should be supported. All we ask is an occasional renewal of the chain letter and a remailing of the Occult Science Quarterly to investigators. Many converts have already been made by this plan, and many more are ready to investigate if shown the way. Let the good work go on, for we can not add too fast to our ranks. With the coming of prosperity people will not have too much time to investigate. The opportunity is now, and all should take advantage of it.

Following are the new recruits since last issue:

Albert Boyer, Mrs L N Chamberlain, Mary W Rutherford, Mr C H Cummings, Geo Harralson, Dr M L V Russell, H F Haydenette, H T Trowbridge, F Rice, Mrs C G Cooper.

CAMPMEETINGS.

The camping season is on us again, and ere long Spiritualists and their friends will be wandering to the various resorts mapped out for them on the summer program. Nor do they have far to go nowadays, to reach a camp, as there is one or two in nearly every state of the Union, beginning with Aetna, Maine, Lake Sunapee, N. H., Burlington, Vt., Onset, Mass., Lake Pleasant, Mass., Niantic, Conn., some of the principal ones in the New England states, and reaching westward to California, and southward to Texas. Among those most prominent in this center are Cassadaga and Lake George, N. Y., Lake Brady, Woolley's Park, Ashley and Mantua, O., Chesterfield, Ind., and Clinton, Ia. Going westward we find one at Vicksburg, Grand Ledge, Devil's Lake, Island Lake and Orion Lake, Mich., with the Northwestern at Minneapolis, Minn., the Island Park and Delphos in Kansas, New Era in Oregon, several in California, one or more in the other states along the line, north and south, with several in the southern states, the most notable of which are the Dallas (Tex.) camp and the Lookout Mountain (Tenn.) camp—about fifty all told.

From indications it may be safely prophesied that they will have their usual attendance, and no better recreation for both body and soul can be recommended.

FEELING THE WAY.

There is something in one of the remarks of a discourse on "Theosophy and Spiritualism Face to Face," delivered by Prof. Bowman recently at Los Angeles, Cal. He said that the meeting of these two sisters should not be a hostile but a friendly one. There should be no prejudice between them. Each has its virtues and possibly some faults. Both are concerned with the deep mysteries of human destiny and the higher spiritual life. Both have abandoned traditional theology and adopted the philosophical and rational methods of investigation. The Theosophist and the Spiritualist are alike held up as cranks and unbelievers by the "regulars." Let Spiritualists remember that Theosophy has a treasure of deep and transcendental wisdom. Let Theosophists remember that Spiritualism has much that is high and pure and true, that it has done more in a half century to awaken the modern civilized world to a sense of immortality, liberty and progress than the oriental methods of occultism could have done in a thousand years.

Mark the Homiletic School department and remail last issue to your Christian neighbor.

DR. E. A. SMITH.

Dr. Smith of Brandon, Vt., is and has been for the past fourteen years the president of the Queen City Park association, and president of the Vermont State Spiritualist association for eight consecutive years, no other person in the association having held the position more than two. He has also been connected with Lake Pleasant for twenty years as a director and one of the committee on speakers and transportation, most of the time one of its largest stockholders. He is also a Mason of high degree, an able business man, an agriculturalist, cattle raiser, and enjoys a large practice as a physician. Furthermore, he is the largest real estate owner in his county and the most genial and approachable of men. In 1893 he met with an irreparable loss in the demise of his accomplished wife, and now to aid the cause she eloquently espoused during her earth life is his comfort and most cherished privilege.

NO GRAPES FROM THISTLES.

The altruistic teaching of the spirit world finds its best expression in the life of that portion of civilization which no longer crawls on its stomach. We believe that a correct basis for spiritual harmonization lies in an adequate opportunity to gain a livelihood. It is, however, a means to an end. Too often the desire for spiritual unfoldment stops with that gratification of the senses which follows worldly prosperity. Spiritualism is of no real value unless it spiritualizes the intellect and warms the heart with the eternal flame of love. In fact, the need is one of the heart rather than of the head. We need compassion and benevolence and charity—that diet upon which, as Matthew Arnold expresses it, angels feed. This can not come to us in our selfish moods, and self feeds on the stomach. The cravings of the stomach form the basic impulse of every appetite that submerges the spirit and binds it to earth.

SPIRITUALISM AND THE CHURCH.

Spiritualism teaches of nature's laws as no other religion or philosophy does or can, from the fact that others do not possess the knowledge thereof, nor the means of acquiring it. A religious system may adopt our principles of imparting them, but in so doing it becomes a branch of Spiritualism, resulting in a coalition with the latter as it reaches out for more light, just as putting water into wine will make it pure water finally. No church, therefore, can teach Spiritualism without becoming spiritualized, though disintegration is their fate if they do not. Worldlyism will kill any religious body, while Spiritualism is their only salvation. But the church is not dying. It is being honeycombed with the principles of Spiritualism, and like the watered wine, will be one with Spiritualism in the end. It is only a matter of evolution and this is inevitable.

A DOUBTFUL BENEFICENCE.

The New York Central railroad is experimenting with a machine which transmits a typewritten message directly between two stations, that is, without being translated into the Morse code of signals. The big corporation is to continue the experiment for thirty days on its wires between New York and Albany. The machine is the Rogers printing telegraph machine, and if all that is claimed for it proves practical, the day of the telegraph operator is done. Like Othello, he will find himself, due to the curse of labor-saving machinery under the present gormandizing industrial system, without an occupation.

Remail last issue of this paper to your Christian friend and mark the Homiletic School department.

THE HOMILETIC SCHOOL.

The opening of a department called "Our Homiletic School" in last week's issue is designed to stir along the movement toward some kind of definite instruction regarding the essentials of public speaking and teaching. While education in its proper sphere consists of the profits of experience, careful training and instruction in diction, rhetoric, gesture and style are invaluable. Mr. Hull introduces his work in a felicitous manner and attention is called to his opening remarks. Those of our readers who are interested in this work are requested to mark the articles in this department of last week's issue and mail the paper to their friends.

MENTAL MURDER.

Senator Earle, who was elected by the South Carolina people as a protest against Tillmanism, has already succumbed to the inevitable. His sensitive nature could not bear up against the fierce mental opposition that was combating him from the side of the enemy, and the life chord snapped as a consequence. There are more deaths produced by mental stabbing than by the dagger—more by malice than poison.

A COMPARISON.

The cashier of a savings bank in New York city was fined \$50 for keeping open Sunday morning as an accommodation for those who have to work too late Saturday nights to deposit their weekly savings. The saloons, which keep their back doors open as an accommodation for those who wish to spend their money on Sunday, are unmolested. What an anomaly is justice. When will our judiciary and legislation be in line with ordinary human progress?

In New York a truant law obtains by which a boy can be arrested and sent to a reformatory for two years. This makes a crime out of truancy, and a criminal out of a schoolboy, who may have no other motive in view than nature's call for a mental rest. In Ohio a law exists which fines parents for not sending their boys to school, yet, if not vaccinated, the school board will not admit them. Here is a conflict of laws which make criminals of parents nolens volens. When will we have legislative reform?

No man really grows in knowledge and wisdom who assumes that he has grasped an idea. The wise man is he who is possessed by an idea. All teachers, that is, men who have made the text books of philosophy, have been idealists. The masters of thought from the days of Homer have been possessed by a dominant idea, and they have made their impress upon the affairs of their time by virtue of their central controlling ideas.

When hungering for the truth we absorb more than is given by the speaker because we are then in a receptive state of mind—willing and anxious to learn. Thus a speaker, when under inspiration or control, often gives more than he or she is aware of, for the thoughts of the spirit behind the medium also reach the hearers independent of the latter, and often to a higher comprehension than expressed by the medium.

True faith in the spirit world or the higher intelligences that rule our destiny never results in disaster. It is credulity in one's mortal surroundings, which many mistake for faith, that leads astray. Think high, and away from the material.

It is better to trust and be deceived than to harbor unjust suspicions.

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Read the articles on educating mediums and send last issue to some liberal Christian minister, marking page 14.

MISCELLANEOUS.

Only a Plain Little Woman.

There was quite a flutter of excitement among the members of the N. S. A. when it was announced that Mrs. Jennie Williams Anderson would honor the society with her presence and deliver a series of lectures upon any or all topics, which her audience might be pleased to give her.

Mrs. Anderson's reputation as an inspirational speaker was well known, and because of the greatness of her name she was credited as being a most beautiful woman, of good physique and commanding presence.

On the afternoon she was expected to arrive a committee of six—three gentlemen and three ladies—stood upon the crowded city depot platform anxiously upon the lookout for a queenly, handsome woman to step from the incoming vestibule train, but they looked in vain, for no such feminine divinity made her appearance. And with regret and disappointment the committee retraced their footsteps and reported to the president of the society that their speaker had failed to come.

In the meantime a black-eyed, plain-faced little woman was wondering why no one had been sent to receive her, but being a philosopher she wisely decided that some mistake had been made, and without further ado entered a hack and was driven to the Newburg hotel.

She then immediately dispatched a message to the local president of the N. S. A. that she was in the city, and would appear at the opera house as per arranged.

So again the committee started in quest of the great speaker, and ere long was ushered into the presence of a diminutive, insignificant appearing woman. Her features were dark and irregular; her mouth was really too small, and her eyes a great deal too large, but the eyes were expressive and fine, and upon closer inspection greatly redeemed the plainness of her face.

The committee stared and looked askance at each other, while the little woman looked calm and self-possessed. She evidently understood the position both she and they were placed in. She knew they were disappointed in her, and at once set to work to banish the embarrassment of the moment and very soon succeeded in putting her visitors at ease. The visit was brief, but all were interested, and felt the charm of her presence.

And when the little party had withdrawn and gained the street, one gentleman remarked that Mrs. Anderson was certainly a very interesting woman despite her general appearance.

"But," replied one of the ladies, "she is so very plain, and I can not conceal my disappointment in the woman. I had expected to meet a magnificent specimen of womanhood."

"I think she has been greatly overrated as a speaker," laughingly added a second lady. "But I shall avail myself of the opportunity and attend all her lectures, and it may be possible I shall have to change my opinion."

"I doubt it very much," irreverently responded another lady, "but one can not always judge correctly from personal appearances."

With the last remark the committee separated and turned their faces homeward. But each had mentally decided unfavorably in behalf of the plain, unpretending little lady; and yet she had not been deceived in their attitude toward her, still it was galling to her sensitive nature to feel that she had been the subject of unjust criticism.

But promptly at the appointed hour Mrs. Anderson was introduced to her audience and smilingly scanned the sea of expectant faces. Dead silence

reigned. Every eye was upon her, and she, undaunted, but modest, stood for a moment quietly contemplating the somewhat uncertain expressions that rested upon the countenances of not a few of her congregation.

She had undergone similar experiences before, but had surmounted all difficulties, and although she entertained no fears for the present, she felt keenly the burden of the moment.

At last she broke the silence by requesting the audience to prepare the subjects they desired her to speak upon, saying that only one condition would be imposed, namely: that all personal matters be left out. But themes pertaining to science, education, music, art or that of a spiritual nature would be considered, and the best topics would be chosen to speak upon.

The quartet then sang "My Country, 'Tis of Thee," while the janitor took up the collection of subjects and submitted them to the speaker. When Mrs. Anderson arose her eyes rested thoughtfully upon the audience and a tremulous little wave of hesitancy swept over her face, but it was only for a moment, and she was herself again. She had intuitively divined that the majority who had assembled there had come out of curiosity, and their silent criticism she had already felt. But she was not to be conquered. She lifted up her heart and soul in fervent petition to that great higher controlling force—God, for support and guidance. She stood thus for a few brief seconds, when her face instantly brightened, while her large dark eyes flashed a peculiar light, and she felt that, though small and insignificant as she must seem to the people before her, she was indeed master of the situation.

She chose a subject from among some twenty others, and in a clear, musical voice read aloud the following: "From What Source Cometh all Life?"

The theme, though ponderous and deep, was not so weighty as to crush and discourage this little woman with one fell blow. She only smiled faintly, but it was a brave, reassuring smile. She realized her strength. Again that strange flush overspread the delicate features, and as she began speaking a magnetic wave passed over the congregation. Her personal force was felt to the farthest corner of the gallery, and not a sound save that of the speaker's voice was heard.

At length she touched upon a pathetic strain, and the tears for an instant dimmed her eyes, and the audience wept.

She then led them to heights sublime, while every soul present followed closely and peered through the mists that had once veiled their mental visions, but now gazed upon the beauties and grandeur of life with sight clear and undimmed. She held up to mental view a picture of Nature; she spoke of the sweet strains of music that constantly emanated from that great and true source—Nature; the song of the brooklets, the birds, the musical rustle of every leaf, when kissed by the breezes, and the constant happy song that might be sung by every human heart, did mortals but live in close communion with Mother Nature.

Again the listening throng was thrilled and every heart beat in happy unison at the vivid portrayal of the beauties of life, but which oftentimes in our daily walk we so completely lose sight of.

The speaker now closed her first subject, and the house rang with applause. All had forgotten the plain little woman, for she had been transformed into a fairy goddess with the strength of a Goliath.

Again another theme was taken up—the question—"What Constitutes Heaven?"

Mrs. Anderson wove her words into a beautiful and touching poem

wherein a heaven upon earth was founded, and the white wings of love and peace rested like a benediction upon the world. Then she led her listeners from an earthly paradise to the unknown shores beyond, and pictured a heavenly summerland where perfect love and purity reigned supreme.

She gave them a glimpse of the Indian's happy hunting ground—a pretty legend, mingled with pathos and just a touch of humor, which brought a smile to every face, before the tears had been wiped from eyes that had grown moist from the tender expressions of a beautiful sentiment, vividly presented.

And thus it continued throughout the evening's program; when the speaker smiled her audience smiled also; when her eyes dimmed with tears, they, too wept; and when she ascended to the highest plane of thought and viewed the rich splendors of Good, they stood by her side and drank in the glories of the scene. She descended the steps of misery and sin and stood at the edge of a yawning abyss, and her hearers gazed down into the awfulness of the gulf and shuddered.

So impressive had the occasion become that the speaker closed her lecture with a benediction. She had swayed her audience at will, her magnetic strength had become a law, and every one under the hearing of her voice became her willing subject.

When the "Amen" resounded distinctly every heart responded, "Amen."

She was only a plain little woman, but she led, and two thousand eager souls were willing to follow.

CONNA MAY MORRIS.

Kansas City, Mo.

IS THIS INSPIRATION?

A Business Letter Followed Up by Some Interesting Philosophy and Phenomena.

Editor Light of Truth: Enclosed please find money order to cover a year's subscription. I came across a copy of your paper and it interested me very much.

Though a man of science I am not a materialist, and could never attribute the various phenomena of mind and life to the attraction and affinities of atoms pure and simple, nor do I think that the grave is the end and all there is to be of man. It is only the intensely bigoted and selfish that will deny the existence of powers, forces and what not beyond the reach of human perception, reflection, and not even within the scope of the five senses. Unfortunately for the progress of Spiritual science, what is conclusive evidence to one man may not be so to another. One man who is in the proper condition may see a ghost, yet another person alongside of him may not see this vision at all, hence the unfortunate ghost seer is either ridiculed, is classified among the fools, or worse yet, is called a lunatic. To some people everything is matter, and they will take a great deal of pains to prove everything on materialistic grounds, and will, as a consequence, fabricate theories that are in themselves as unacceptable to reason and established facts as it is possible for anything to be.

It is impossible, however, for the finite to understand the infinite, and this is as it should be. There is no limit to space and no end to time, and while we are accustomed to see a beginning to everything and likewise an end, it does not follow that the world either had a beginning or will ever have an end—it could not be possible.

Man may have a material beginning, but the question is, did he ever have a spiritual beginning, and can he possibly have a spiritual end?

We all now understand the indestructible property of matter, and if chemistry teaches us anything it cer-

tainly teaches that fact. Suppose, then, that a chemist were to take a certain substance and analyze it, and find that it contains three other substances of which it is formed, and on account of the indivisibility of these three substances he calls them elements, i. e., because they can no longer be resolved into anything else—they are fixed, unalterable and possess a distinct individuality apart from shape, color, and weight or density. Now, then, suppose this same chemist should be able to subdivide one of these so-called elements into two other substances, then this substance ceases to be an element and its component parts in turn become elements until it is found that they are also divisible, and so on ad infinitum, then it can easily be seen that could all the elements be resolved into something else, and that something else into other substances again, that the cycle of transformations would have no end, and instead of being one step nearer to solving the infinite in Nature it would simply assume such stupendous proportions that no human intellect, however powerful, would be able to grasp the facts in all their labyrinth of relations.

The laws of gravity, which are by some called inviolable, are not actually so. It is well known that the further we go from the center of the earth the lighter all material objects become, showing very conclusively that the weight of matter is due entirely to the attraction of the earth, and that if we could only go far enough away from this attraction it would become nil, and matter would no longer have the property called weight. Suppose, on the other hand, that we could bore a large hole clear through the earth, and that some object weighing a ton were to be thrown into this hole—then what would happen?

Simply this, the weight would oscillate like a pendulum perhaps for years, and would finally come to rest at the center of the earth and remain suspended without visible or invisible support, and the slightest gust of wind would start it to oscillate again. It might possess inertia and momentum, but it would be devoid of weight. It is also known that the force of gravity varies at different points on the earth, which also indicates or proves that it is a force that attracts all matter and is not inherent in matter itself, as exhibited by the phenomena called weight. I boldly make the assertion that some day we will discover some new force or modification of some old force, by means of which we will be able to neutralize the force of gravity and produce the same effects on matter as are produced by distance or by the condition indicated as regards a weight placed in space in the center of the earth. Take two magnets and present their like poles and they will repel each other, and their unlike poles will attract. If we could in some way by means of magnetic, electric or vibratory forces produce a positive condition of matter (the earth being positive) we would get repulsion instead of attraction, as is the case now. At any rate we may be able to polarize matter sufficiently so as to produce at least a neutral condition in which it is unaffected by the force of gravity. After this we can bring in our flying machines and reasonably expect to fly by simply reacting against the wind.

I am satisfied that the present experiments that are being conducted with a view to producing a successful and practical flying machine are purely and simply a waste of time and money. They may succeed in producing a toy that flies after a fashion and under certain conditions that are not always present, but when it comes to making something that is of practical use even for the purposes of war, the problem presents numerous difficulties of a mechanical and dynamic character that

common sense forbids entertaining such a line of experimental research.

There will come a day when the law of gravity will be overcome just as effectually as a clairvoyant's sight can penetrate and overcome the obstacles that are presented to ordinary sight, and see through mountains at great distances, foretell events and what not.

It will be done just as certainly as one man can magnetize another at long distances; as the thoughts from one person can be transmitted to another without the intervention of matter; as heat can be converted into light, electricity or power, and conveyed by means of suitable arrangements to great distances. We are yet on the verge of the fourth state of matter, and it has hidden possibilities that no human mind can form the remotest conception of. Years ago, before ever the Roentgen rays were thought of as the merest possibility, I held the opinion that we would once be able to look through opaque substances and be able to see the interior of the living body and detect disease, abnormalities or physiological disturbances. Many of my friends remember laughing at me ten years ago for what they were pleased to call my visionary ideas, just as much as some of them laugh at my assertions to the effect that the force of gravity will be some day neutralized.

The day, however, that the law of gravity is overcome, it will become just as commonplace a matter as anything else we know of.

All this may or may not interest you, so I will conclude by telling you a few ghost stories which you are at liberty to publish, as well as the preceding, if you care to do so.

The following story was told to me by my father some years ago. He is rather matter-of-fact and not inclined to believe in ghosts or visions, nor is he what might be called an impressible man.

Some forty years ago when he was in Germany he visited a certain section of the country and went with a couple of friends to a neighboring jungle to gather berries; being a stranger in that particular locality he was not aware of its traditions and therefore his imagination could not have been stimulated or impressed thereby.

He said that after reaching the jungle his two friends stooped on the ground gathering berries while he was walking around looking at the surrounding scenery. All of a sudden there appeared before him the figure of a man dressed in soldier's clothes, with cap, bayonet, etc., who cast his eyes on the ground and walked around in a circle as though hunting for something. My father states that neither of his two friends appeared to notice the apparition at all, and after a time it disappeared just as suddenly as it had appeared. On his way back to the village my father told his friends what he had seen, and they were startled and then told him that there was a tradition connected with that jungle to the effect that a soldier had been murdered there, and that the place was haunted by him in consequence. That many persons had seen him both in daytime as well as at night. My father's friends had not thought of the tradition at the time that my father had seen the apparition, but it came to their mind when he mentioned the fact of his having seen it. The very fact that the others saw it not proves that it was not of flesh and blood, but was it a hallucination or did my father really see something? I am inclined to believe that he did.

The next ghost story is from my mother, as follows:

Mother came to this country from Germany when quite a young girl and left her mother across the water, whom she dearly loved. Her father was dead and had been for some years. Her

mother was a cook and managed by hard work and economy to earn her daily bread, and so my mother concluded that perhaps in America there would be a chance for her to make some money with which she could help her aged mother. After arriving in New Orleans she obtained a steady situation and sent her spare earnings to her mother regularly, but she, as well as her mother, always had an intense desire to see one another again. During those days they had nothing but uncertain sailing vessels and news traveled very slowly indeed, taking sometimes as long as three and four months to receive a letter from across the water. Time went on and one one morning about 3 o'clock my mother was awakened from sleep and sat upright in bed when she beheld the form and face of her mother at the foot of the bed.

She seemed to float in space and held out her two hands in welcome and my mother exclaimed: "Oh, mother, is that you?" Thereupon the apparition melted away. She immediately woke my father and they noted the hour, and concluded that something must have happened to grandmother, and that she was either sick or dead. In the course of three or four months they received a letter from across the water stating that grandmother was dead, and that something singular had happened in connection with her death, and went on to state that prior to her death she had expressed the wish to see her daughter, and that she had finally fallen into a syncope some four or five hours previous to her death and they thought her dead then, but all of a sudden she came back to life and consciousness and told them that she had been across the water to see her daughter and that now she was content to die, and with that she breathed her last. On comparing notes the remarkable fact developed that, making due allowances for the difference in time, my mother had seen her just about two hours before she awakened from her syncope.

Grandmother complained of being very tired from her trip across the water, that it had cost her a great deal of effort, and that the journey had been a very long one.

Here is another ghost story—one of my own, and it makes my blood curdle whenever I think of it; why it should do so, I can not say and much less reason:

There is a young lady living in Washington, D. C., by the name of Miss M—, who attends to all my patent office work and whose interests are closely united to my own. We are not related except in a business and friendly way. It had been perhaps a month since I had received any communication from her, and one morning about 3 o'clock, and while I was lying on my right side with my back turned to the mantel, I was awakened by a slight and unusual noise in the room. My wife, who had gotten up a few minutes before and had gone to an adjoining room for some purpose or other, also heard the noise, and said it was like the rustling of a dress accompanied by very light footsteps, and was listening to it, and at the same time hoped I would awaken because she felt nervous and thought there was some one in my room, yet she dared not enter to see what was the matter, but stood near the door in expectancy.

I suddenly turned over to my left, and through the mosquito bar I saw the form of a woman dressed in brown and trimmed with cream colored ribbons. She was standing perhaps one foot from the mantel piece and four feet from my bed. Well, I did not believe my own eyes and looked again—there it was, as motionless as a statue, pale, ghastly, cadaverous—and so I sat bolt upright, rubbed my eyes some more and looked again—still there, I

could no longer stand it and with one motion I threw the bar over my head and in one bound landed on the floor directly in front of the apparition, which gradually melted away.

In that instant I recognized Miss M— of Washington, and the only reason why I did not recognize her sooner was the fact that she was so thin and haggard and her eyes so sunken as to have altered her appearance considerably and render recognition difficult except on close scrutiny. My wife came into the room just a moment after I landed on the floor and told me she had heard a noise in my room as explained in the preceding. I immediately wrote to Washington to find out if this young lady was sick or dead, but in the meantime I had changed my room, being unable to rest quietly in the room in which I saw the apparition, and four days after I had this vision I had another in this second room. This time it was a vision of my mother-in-law, who was at the time residing in Detroit, Mich. It appeared in the center of the room and I recognized her at once and watched her for a time until she finally melted away. This time my wife was sleeping soundly and saw nothing. We also wrote to Detroit to find out if there was anything wrong, and in due course received answers as follows: That Miss M— was seriously ill and had been taken to the hospital, and that on the night that I saw a vision of her the physician had given up hope of saving her life, and that she was in a semi-trance during which time she thought of me continually, thought of my patient cases and what she had in charge and what would become of them; wondered if I was in good health or not and if she would ever see me again. Did her thought impress themselves on me?

A letter was received from Detroit which stated that mother-in-law was seriously ill and not expected to live, and in a few days we received a telegram that she was dead. What was this? JAMES BUCHEL. Buchel Machine Works, New Orleans, La.

LIFE IN CRYSTALS.

Professor von Schroen of Naples, Italy, has discovered organic life in crystals and pebbles. Some 25 years ago one of our Seers prophesied that before the close of this century there would be scientific revelations that would compel a complete rearranging of fixed notions concerning things. That prophecy is being fulfilled in many ways—the Roentgen X-ray being only an example. And it is more than likely that organic life may be found to exist in crystals, though, of course, of the very lowest order. In his "Genesis of Worlds," Professor Crookes describes how our earth may have at one time occupied space between its present orbit and the sun; condensing, there came into existence millions of little worlds, that must have danced hither and thither as they were attracted and repelled, until they must have looked much as though they were warring with one another; condensation continuing, they absorbed each other until at last the earth stands as it is, ready to take to itself vast solid bodies that may chance in its way. This pressure that is constantly affecting changes that are marvelous and are matters of course according as we are or are not familiar with them, may account for these changes in the crystal or the pebble referred to by Prof. von Schroen.—Philosophical Journal.

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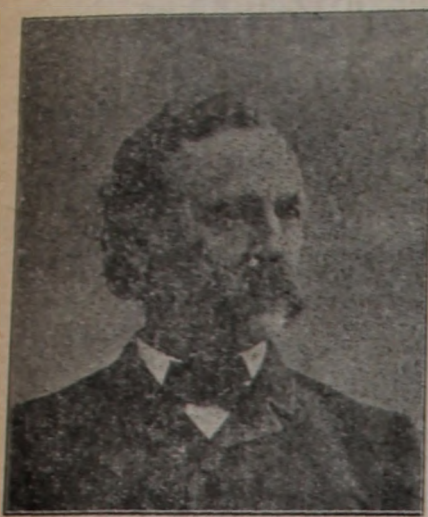
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Mr. Stanley is the secretary of the Queen City Campmeeting Association and has held positions of honor in various capacities, due to his local popularity.

The World of Psychics and Liberal Thought.

One prominent minister characterizes Rev. Lyman Abbott's crusade against the inerrancy of the Bible as bald plagarism, and says that Dr. Abbott advances nothing that was not said a thousand years ago. There has been a discussion going on for about the same length of time as to which hen is the mother of a chick—the hen that lays the egg or the one that hatches it. It matters very little either way so far as the chick is concerned.

We want everybody to read Moses Hull's article in the Homiletic School department of last week's Light of Truth. Mark it and remail the paper.

Sea Cove Lodge, a charming spot on Chesapeake Bay, will be open about July 10 for the reception of mediums, workers and Spiritualists desirous of securing a quiet homelike retreat. Address Mrs. Fanny M. Hulbert for particulars at Cardinal P. O., Mathews county, Va.

According to Mr. M. Goettler, a hatter of St. Louis, and the treasurer of the St. Louis Spiritualist society, Joseph B. McCullagh, former editor of the St. Louis Globe-Democrat, has recently given out the following statement concerning the manner of his death: "I am Joseph B. McCullagh, and have come back to explain the mystery surrounding my death. The supposition that I committed suicide is not true, nor is the theory that I accidentally fell from the window correct. I had been sick, and on the night of my death was delirious. In a fit of mad frenzy, caused by my long sickness, I threw myself from the window, not knowing what I was about. I have thought this explanation necessary to soothe the feelings of a few of my friends who were pained at the unfriendly construction which was placed upon the manner of my death. I have made myself manifest here because I was always a Spiritualist and leaned to that doctrine."

Residents of Matteawan, N. Y., assert that a specter has been seen nightly by different persons patrolling the New England railroad track near the water tank. Stones have been thrown right through it. In appearance the specter is that of an old woman attired in white, carrying a large basket on her arm.

The offices of "Light" and the London Spiritualist Alliance, Ltd., have been removed to 110 St. Martin's Lane, Charing Cross, W. C., London, England.

The house formerly occupied by J. W. Seaver at Byron Center, N. Y., is said to be "haunted." Mr. Seaver was a Spiritualist, and in all probability the "haunt" is nothing more than his own spirit trying to manifest.

Robert Maynard, who lives near Bucyrus, O., relates the following: One evening recently he was walking to his home and in passing a cemetery he heard a voice speak the words "Hello, Bob." Mr. Maynard stopped, and looking around said: "What's that?" and again the voice sounded, "How do, Bob." Seeing no one he quickened his pace, especially as he heard a rustle and felt a draught of cold air, followed by "Goodby, Bob. Just tell them that you saw me—ha, ha, ha!" Mr. Maynard thinking he was the victim of a hoax took a neighbor with him the next evening on his return from church. In passing the cemetery a voice cried out, "Ah, there!" followed by "Hello, Bob." The neighbor broke into a run and Maynard was a close second. Calling several other neighbors they all returned to the spot, armed with clubs, but all was still. Finally they started for home and as the last man was climbing over the fence into the road a voice rang out, "Goodby, Bob—ha, ha, ha!" The man on the fence collapsed and the rest began to run. Some of them stopped again a few paces away long enough to see a white form disappear apparently into a grave near by. This grave was a neglected one and held the remains of a suicide of some years ago. A white light rested for a moment over the spot and then vanished.

A hypnotic fakir has come to grief at Hudson, Wis. "Professor" Mesmer induced a young boy named Edwin Crowley to allow himself to be hypnotized for advertising purposes in a show window. The mother of the lad had the "professor" arrested.

A new church building to cost \$25,000 is to be erected by the First Church of Christ, Scientist, at Cleveland, O. Among the stipulations under which the trustees are obliged to act is one providing that no preacher who is not a Christian Scientist shall ever be permitted to occupy the pulpit.

The Northwestern Spiritualist Campmeeting association has secured another and more advantageous location for the present season's meeting, which opens June 20 and closes July 25. The grounds are on the Inter Urban Electric railway, midway between Minneapolis and St. Paul.

Ransom L. Sholes, a wealthy farmer residing in the town of Preston, Conn., has been accused of subornation of perjury, in collusion with others, in procuring an alleged fraudulent divorce from his wife. A remarkable feature of the case is the undeniable hypnotic influence he exercised over the wife he had cast off, carrying it so far as to compel her to refuse to testify against him in court, and the aged woman was jailed for contempt.

In leading the hosts of American crow-eaters this week in the great battle of the standards, General Prosperity has been severely wounded, but confidence has been restored by the announcement that there are others, and—"the government at Washington still lives." Below is a partial list of the killed and wounded, taken from Bradstreet's official report:

"There were 251 business failures reported throughout the United States this week, compared with 228 last week, 265 in the corresponding week one year ago, and 210 two years ago, 186 three years ago, and as compared with 255 in the like period of 1895."

Mark and remail last week's Light of Truth.

Mark our Homiletic School department in last week's issue and send the paper to your friend.

"This one thing is sure: Man is today a living soul, over whom death has no power, and the key of the prison house of the body is in his own hands, so that he may learn its uses if he will. It is because true self, while blinded by the body, has lost touch with other selves, that death has been a gulf instead of a gateway between embodied and disembodied souls."—Annie Besant.

"Though God be good and free be heaven,
No force divine can love compel;
And though the song of sins forgiven
May sound through lowest hell,
The sweet persuasion of His voice
Respects the sanctity of will.
He giveth day; thou hast thy choice
To walk in darkness still."
—Whittier.

H. B. Foulke, a prominent Theosophist, thinks that the decision of the superior court of Boston touching the taxation of Theosophist's property used for religious purposes was just. He said: "Judge Sheldon is right; religion is a fixed position or declaration of a presumptive fact. Theosophy is not such. Religion is a teaching. Theosophy is not. It is a study, a search."

Prof. von Schroen of Naples has discovered that so-called organic matter is in reality possessed with life. Prof. Edward von Holst of the Chicago university is said to be the sponsor for the above and that the work of the great Italian is creating much discussion and comment.

Much interest in Spiritualism has been awakened in Pittsburg of late and some of it appears to be of a healthy character. Spasmodic "revivals" in this as well as other forms of psychical power are to be deprecated. Spiritualists do not court such methods of propaganda, but the careful and diligent interest of a community is quite another thing, and this happily obtains in Pittsburg.

"The Old Bailey House," located about two miles north of the village of Dunnville, Casey Co., Ky., is reported to be the scene of some extraordinary spectral manifestations.

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Silver City, N. M., April 8, 1897.
DEAR DOCTORS—I write you to night to let you know how your little patient is getting along. As I write she is sitting up in bed, talking and feeling so much better. I can not find words to express myself to you. The doctors here had given her up; had told me she could not live 24 hours, when your box of medicine came. But from the first dose of your medicine there has been a steady improvement. She has a good appetite and sleeps well now, especially after your psychic treatment.
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MORE LIGHT NEEDED.

"Be ye perfect even as your father in heaven was perfect."

There is many a line in the book called the Bible that seems absurd and meaningless until the light of Spiritualism, falling upon it, disperses the shadows of superstition and discloses the spiritual meaning thereof. The "father in heaven" here alluded to is no enthroned god located in some unreachable region in the depth of space whose chief perfection is damning those who do not believe in him; but the power of advanced spiritual beings, felt and recognized in those olden days, though not so well understood as at the present time; and in this broader light it is the only safe teaching for our day and age.

We are cognizant of the fact that there is and can be no perfection either here or in the spiritual world, nor is such a condition desirable; but the great teachers of that more ignorant age saw the possibility of living above the depths of evil even as the power designated "our father in heaven" existed in a more clear spiritual atmosphere. In this interpretation it is not an impossible command, but one in every way in harmony with the laws of existence. The conditions of that other life are not so wonderfully changed from those that surround us here as has been generally supposed. The same tendencies, the same desires, perhaps with better possibilities for advancement for those able to utilize them—that is all. Our worst criminals are sent there and no bolt or bar binds them from reaching back to the land whose mistaken laws liberated them in an ignorant effort to be rid of them forever. There are grave dangers in connection with the intercommunion between the mortal and spiritual worlds to which we have not given enough attention in our effort to prove the possibility thereof. The more I study this subject the more I think it was not superstition and bigotry alone that led to the effort to confine this power or knowledge to those who through anointing and prayer had striven to purify and spiritualize themselves to such a degree as to be safe from the evil-inclined who travel that other shore. If we would come en rapport with and receive the teaching of worthy and wise souls from advanced spheres, then we must of necessity make our lives to correspond in a degree with the lives of those we seek or no magnetic connection can be established with them, or if established will be broken asunder by those our grosser lives have attracted to us. This is a spiritual law that the world might be the better for understanding. Many a crime is committed through the influence of the spirit criminal, and the only way we can be safe from such influence is to so direct our lives that they may become even as the lives of the true and just. A seance room should be as the holy of holies where pure hearts, lofty desires and the most sincere and prayerful motives alone should enter; for if the dark shadows of selfishness or baseness rest there through their gloom will enter the groveling ones with degrading influences to retard and sometimes even destroy the conditions higher intelligences have been able to form. If Spiritualism does not have a tendency to lead humanity nearer the condition attained by the true and wise ones of the other life, then its open portals had better be closed and the key again given into the hands of the priesthood for the evil will more than balance the good. What we need today is more teaching along these lines—a fuller understanding of these subtle laws, and I believe the world is ready for it, and the result will be a broader, truer, nobler humanity—too wise to

its own interests to loose dark, ignorant, vicious, sin-sick souls who might be restrained and cured here, and too wise to open the doors for those already there, as is often done today in ignorance of the baneful result. A little knowledge is a dangerous thing. Let us have more in this direction, O wise spiritual teachers.

EMMA TRAIN.

THE WANDERER'S FRIEND.

Rev. Robert Y. Pierce, the evangelist of Philadelphia, who has been so successful in the rescue work among fallen men, has been requested by the Sunday Breakfast association of that city to direct their spiritual work, and assist them in their plans for a broader work among the unfortunate classes.

Pastors or Christian parents knowing of wandering sons or daughters are requested to communicate with Mr. Lewis U. Bean, president of the Sunday Breakfast association, or with Rev. Pierce, in care of "The Temple," Broad and Berks streets, Philadelphia, Pa.

No charges are made for assistance rendered through this department. A self-addressed stamped envelope should accompany all letters of inquiry. Those who are willing to contribute to the rescue work of the Breakfast association may send their offerings to the treasurer, Dr. A. H. Henderson, 1635 Columbia Ave., Philadelphia, Pa.

LEWIS U. BEAN, Pres.

FOX MEMORIAL TEMPLE.

The First Spiritual church of Rochester, N. Y., is holding public meetings, the spirit of which embraces a preparation for the semi-centennial jubilee of modern Spiritualism next March and the building of a spiritual temple with above name. The board of trustees of the First Spiritual church, to aid the scheme, have authorized their treasurer, Mr. L. Dustin, to receive donations. Those desiring to enter their names as leaders in this roll of honor can do so now by addressing Mr. Dustin at 56 Lake avenue, Rochester, N. Y., and either sending their mite or guaranteeing him the sum to be donated before the 1st of April, 1898.

All who possibly can should be represented in this effort, as it will strengthen the influence going out from that center and have its compatible effect on its surroundings generally. The widow's mite is as acceptable as the banker's check.

A JESUIT FATHER ON OCCULTISM.

Father Clarke, S. J., according to London Light has been lecturing on occultism. Our contemporary says: "It is good news that the Roman Catholic church is again turning its attention to occultism. At Archbishop's House in London, with the archbishop in the chair, Father Clarke lately gave a lecture on this subject. Very lucidly and convincingly he showed that occultism, in the sense of secret teaching of sacred or important matters, was both very ancient and very necessary, in order to keep such matters from distortion, corruption, mockery or abuse. But with regard to occultism as thaumaturgy and wonder-working, he had little to say that was favorable or friendly. In fact, he appeared to be a good deal more of an agnostic about such matters than we should expect a devout Catholic to be."

The man who denominates Spiritualism a delusion must be troubled with inflation in believing himself above Alfred R. Wallace, Camille Flammarion, Oliver J. Lodge, Minot J. Savage, Elliott Coues, Prof. James of Harvard and others of like caliber. And the one who denominates it a fraud must be seeing a reflection of himself.

"CLEANLINESS IS NAE PRIDE, DIRT'S NAE HONESTY." COMMON SENSE DICTATES THE USE OF

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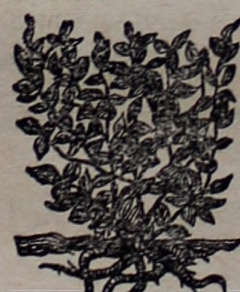
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"I was suddenly stricken down on the 22d of June with an acute attack of kidney trouble (uric acid gravel). For two months I lay hovering on the border line of life, and with the constant care of two excellent physicians, I only received temporary relief. My family physician told me plainly the best I could hope for was a temporary respite. I might rally only to collapse suddenly or might linger some time. But the issue was made up, and as I had for years warned others to be ready, so now more than ever I must needs put my house in order and expect the end. Meantime I had heard of Alkavis and wrote to an army comrade (now principal of a college), who had tried it. He wrote me by all means to try it as it had made a new man of him. At the end of two months, and then only able to sit up a little I dismissed my physicians and began the use of Alkavis. In two weeks I could ride out in a carriage for a short time. The improvement has been constant and steady. I am now able to look after my business. I feel how weak life and strength I have to Alkavis. I am fifty-five years old, have been a minister over thirty years, have thousands of acquaintances, and to every one of them who may be afflicted with any kind of kidney trouble, I would say, try Alkavis."



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ADVICE TO YOUNG SPEAKERS.

There are many young ladies and gentlemen in our ranks who, as they contrast the beauties of Spiritualism with some of the things they learned in Sunday school and the church, enjoy such a sense of relief that they feel that they must become ministers of these soul-expanding truths. Every earnest old Spiritualist is glad to see the younger generation furnishing willing workers to take the work out of the hands of those who must soon lay it down.

Undoubtedly the purest motives stimulate the most of those who are ready to offer themselves as laborers in the great harvest. To those actuated by other than pure motives there is little to be said, more than to warn them that they are making a serious mistake. There are few fields which do not offer more opportunities for worldly aggrandizement and better remuneration financially than the Spiritualist lecture field. If you want to work hard for small pay; if you want to be a vagabond—to place yourself where the more talent you have and the more work you do the more you will be ignored, if not despised, by those in high places, enter into the Spiritualist lecture field. The church loves talent just while that talent is under its control. It seeks continually for talented young men and women to enter its work. But as a general thing it hurls theological odium against all the talent it can not control.

Talent which can not be subsidized will always be ignored or opposed. As illustrations, look at the warfare made upon Thomas Paine and his memory, and upon Robert G. Ingersoll. If Thomas Paine had made no mark in the world, and if Mr. Ingersoll was destitute of talent and influence, their names would not be considered worth mentioning.

To one and all, let it be said, if you are not sincere, and if you do not love the truths of Spiritualism more than you do the honors of this world, keep out of this work; it is no place for you. If you love ease, if you are not willing to endure hardness as good soldiers, if you can not endure misrepresentation and persecution, you are trying to get into the wrong place when you seek to become an advocate of Spiritualism. Keep out.

If you are willing to pay the price, your work is needed, and all good Spiritualists will give you a hearty welcome into its rapidly ripening fields of labor.

You must remember that Spiritualists have been so imposed upon that you will at first be looked upon by many good Spiritualists with a frigid reserve. This can only be melted away by stepping into your place and faithfully doing your duty. Even then it will be a slow process.

Now you want to know some of the things required on your part to make yourself a successful worker.

1st. There are two loves which must be paramount to everything else; one is the love of the truth which you are to preach; the other is the love of the people to whom you are to preach. Your desire to see humanity wiser, better and happier will lead you to work for its elevation—to strive to drive the clouds of ignorance, superstition and skepticism away.

2nd. You want to be sure that you have something to say; something of importance; something which you think will make your hearers wiser and better. The time has been when the principal work of Spiritualism was to awaken the world. People looked upon it as a curiosity; they watched it as a series of wonderful phenomena.

Then it was very well to allow the wonder-seekers in the audience to test the inspiration of the speakers by giving them subjects, upon which to speak. That day has passed. This is now very seldom, if ever, necessary. You are not posing before the world as talking machines or as intellectual athletes, but as apostles of a gospel which is to supplant the effete dogmas of the past. You are, or should be, burdened with a message for the people—a message which the world needs. You can not afford to lay aside that message just to gratify the whims of those who know little and perhaps care less for our philosophy. Do not give up, or cease to teach the truths with which you are commissioned, simply to make of yourself a hopper through which to run all kinds of stuff. "From guiding planets in their courses To skinning eels and shoeing horses."

Demand of your inspirers not simply an inspiration, but an inspiration which will elevate yourself and your hearers to higher altitudes.

There can be no harm, in fact, it is sometimes well, after you have presented your subject to the audience, to ask if any one has questions to ask on the subject of the discourse. This may give you an opportunity to clear up points which may not have been presented in their clearness in the regular discourse.

3rd. Having assured yourself that you have something to say to the people, you next want to know how to say it in an acceptable and an impressive manner, and in a way that it will be retained by the hearers.

Find out how many ideas you want to hand out in a discourse; then separate them thoroughly, one from another, and give your audience but one at a time. If you undertake to make them take two thoughts at the same time they will be liable to lose both. Be sure and try to state your ideas so clearly and tersely that they will be understood; and illustrate them in such a manner that they will be retained. If you have three or more ideas to deliver in one discourse reserve the most important one to the last. Always leave your audience with a good and pleasing impression—something the memory of which will fasten the truth you try to teach on their minds.

4th. Always make it a point to build up something in every discourse; the discourse that does not build is lost. Take little stock in the one whose mission is to "expose" somebody or something.

5th. Finally one of the most important lessons for old and young speakers to learn is, when you get done, stop. After a point has been well made it can not be strengthened by talking longer on it. Many discourses run to length more than depth. The human mind, like the stomach, is not benefited, but injured, by what is put into it after it has had enough. That reminds me that this article is quite long enough.

MOSES HULL.

PSYCHOMETRIC DICTIONARY.

The Light of Truth Publishing Co., Columbus, O., has placed the Dawning Light under obligations for a copy of the above work. It is an invaluable guide and reference for those who wish to cultivate this gift. The book treats of how to delineate character and diagnose disease; how to discriminate between spirit controls; how to prophesy philosophically and scientifically; a definition of the influences perceived by sensitives; a guide to self-knowledge and a comprehension of nature's forces, by the author of "Higher Realms." The subject is one which should be thoroughly understood by every one, and our advice would be to procure a copy and study it well. Price 25 cents.—Dawning Light.

FAMILY REMEDIES.

Dear Mr. Editor:

At last we can offer you something that you no doubt have often wished you had, that is, a Complete Family List of Remedies that you can have always at hand, in case of sudden illness in your family. Often, if the right medicine is at hand to give the sick one, it not only saves a doctor's bill, but frequently saves life. These remedies are Specifics, that might be called Eclectic Specifics, as they are composed of the best that money could buy. As to their being effective, we can only say that Dr. Watkins informs us that each one is made with the greatest care, and most of them are entirely new, and nothing like them on the market. All are his own prescriptions. Each remedy costs Fifty Cents, but by buying the entire list you can get them for less than Twenty-five Cents each, or twelve of them comes at less than Twenty-five Cents each. In case of severe chronic disease, then consult Dr. Watkins of Ayer, Mass.

Remember, please, that these remedies can not be secured only from us. Every Spiritualist home should have these Family Remedies. Write us at once for particulars. Yours truly,
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Bowne, Mich., Dec. 24, '96.
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QUESTIONS AND ANSWERS

QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—We know that the soul drops its material body before leaving us and have evidence that it has another of similar form—what is it composed of?—Tyro.

Answer.—Magnetism; but what the latter is, is another question. That it is magnetism is proved by a combination of clairvoyance and sensitiveness. Through the first gift spirits have been observed to be translucent, and often transparent. The latter in comparison with purification. Through sensitiveness spirits are felt. That a spirit is not composed of water or glass our reason tells us, for both are matter, and material things do not "pass over." But clairvoyance alone would not prove it to be magnetism, except in theory. Sensitives would sooner conclude magnetism, for we know of nothing unseen that shocks or tingles our nerves more than magnetism or electricity. But when we see a spirit approaching us, and at its touch feel a magnetic vibration passing through our entire system, we may reasonably conclude that a spirit is composed of magnetism. Such is the experience of a clairvoyant-sensitive, and thus we conclude that a spirit's body must be composed of magnetism—undoubtedly in concentrated form with all the elements that it contains (yet unknown to man) just as the material body is composed of matter in all its essentials, concentrated or individualized.

Question.—During a season of doubt and discouragement an advanced medium said to me, "Your guides can control material as well as spiritual affairs, and remove every one of the obstacles in your way if they wish to do so; they can do anything, even to the raising of money." Yet I had had repeated assurances through others that my guides regretted the fact they could not lessen my trials. Tell me how to reconcile those conflicting statements.—Beginner.

Answer.—No doubt the medium told you what was true—if she was not speaking on her own account or hypnotized by your own desires. But the ability of guides to do things does not imply a willingness or permission, it may be also said. Thus the others were also correct. It is not the guides' mission to lighten our burdens, but to encourage or strengthen us to bear them. We must feel them or they are useless. Soul strength is the result to be attained, and can no more be developed by substitution than muscular strength be developed by simply looking at the teacher. But willingness is half the battle won, and hope does the rest.

Question.—What is a materialist?—Tom Collins.

Answer.—A materialist is one who sets himself up to know all about matter and essays that nothing exists outside of it. He also believes in accepting nothing that can not be proven by fact, and refuses to investigate or accept facts not in accord with his own pet theories of life or existence. He thinks all persons bigots who hold fast to their belief in a future life, but sees no bigotry in one who holds fast to the belief that there is no future. He also tries to make himself believe he is right, but never allows that anybody else is right, unless he believes as he does.

Questions.—Could you kindly tell me if eating meat or drinking wine and coffee would hinder the higher influences from manifesting through a medium? I have just begun sitting for development with the best results, and should like to know if abstinence from certain foods would help me. Is sitting one-half hour each evening too great a strain on a young person? Is sleeping in a very dark room beneficial? Why do mediums snap their fingers?—Rosebud.

Answers.—To the first question it may be answered that it all depends on what is understood by the "higher influences." Many people regard any intelligent spirit as a high one. Yes, he is higher than an ignorant one. But all intelligent spirits are not moral or pure. In proportion as a medium has a passion for eating or drinking anything (which means can not abstain) he will have spirit attractions with like passions; and a spirit who still has sensual or selfish passions is not on a "higher" plane. He is simply earth-bound, and the wisdom of such is limited to their environments. But every one has a right to choose his company. Sitting a half hour each day is not too much. Sit until weariness sets in; then stop. Sleeping in the dark is beneficial, as darkness is a condition often needed in phenomenal Spiritualism. Mediums have various reasons for snapping their fingers. In materializing mediums it is mostly done by the controls—often a means of relief to the medium—thereby drawing the mind from suffering parts to the fingers, just as you would probably whistle should you strike your fingers with a hammer. Some mediums only ape the former, thinking that it is a necessary ceremony in the performance of their mediumship.

Question.—Can spirits control our destiny as mortals?—A. B.

Answer.—That spirits govern mortals is proven daily; and those who reason can not but see the hand of a foreign source in their affairs, both for fortune and misfortune, thus upsetting all astrological or clairvoyant calculations and predictions, and proving that spirits can and do control law (the cause upon us) to an extent, or to the extent of their purification from matter.

—S. E. D.—Your daughters are simply clairvoyant, and this was their first experience. Have a sitting after supper when you are home alone, and let the girls describe what they see in the circle, and note closely these descriptions to see if you can recognize any of them. If the seance is satisfactory invite a friend or two who are believers, in order to attract other spirits, and continue this until the girls are perfected.

FROM OUR FOREIGN EXCHANGES.

In the April number of La Revue Des Femmes Ruses et Des Femmes Francaises is a critical article on "L'Ecole de la Pureté" (the School of Purity) by Madame E. Pieczynska, published at Geneva, occurs the following pregnant sentences: "Madame Pieczynska addresses herself to her sisters. She persuades them that it is in their power to afford a remedy for plagues from which we are suffering and begs them eloquently to enlighten themselves in order to fulfill in our mean society without compass the role of guide towards purity. She has faith in the power of her sex, and can not help saying that this power remains unutilized."

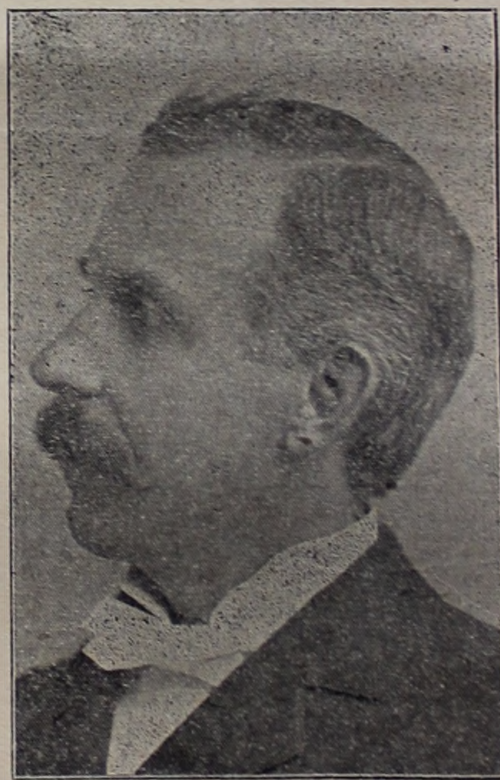
"In this domain it is you who make the laws; what you tolerate is tolerated, what you proscribe is proscribed, and if, in each city, twenty women of society, twenty mothers of family, would make an agreement to exclude from their houses every man of evil life, I venture to say in a few years

the level of manners would be elevated among us. In order to act with such courage it is necessary to have strong convictions, and we can not quench them in the light and knowledge of the reason for them. Let there be light."

This number is filled with vigorous articles from Mlle. d'Erveux, Madame Paul Grendel, Marie Duclos, Lulise Bridel, Countess Kapnist, Pauline Schiff, representing France, Switzerland, Russia, Greece and Italy.

La Revue Spirite for April has some wonderful reproductions of designs produced by Secundo Olivier, a diagnosing medium, who has had no experiences in designing or sketching. They remind one of the sketches made by Sardou when under the influence of some disincarnated artist.

Leymarie, noting the unmasking of the humbug which has been played on the pope and the Jesuit Fathers by Leo Texil and his typewriter, the so-called Diana Vaughan, says: These revelations were at one time quite threatening in their character so far as Freemasonry and Spiritualism were concerned. Leymarie declares he received hundreds of letters from persons who were terrified by the so-called "disclosures." "Wait," we answered them. "The journalist will throw off the absurd mask and then this monstrous reptile will be judged according to its merits. The pope has received and blessed Leo Taxil, he has sent to The Vaughan all these felicitations for having crushed Freemasonry and Spiritualism, thus recognizing the foundation of these mean scandals. The pope and Jesuits are receiving their reward for their strange exposition."



D. A. HERRICK.

First Vice President of the new Ohio State Association of Spiritualists. He may be addressed at Lake Brady, O.

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The Abraham Lincoln of Spiritualism in an article to the Spiritual Advocate, Feb. 20, 1897, paid an honest, unsolicited tribute to Dr. Mansfield as follows:

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—The editor of the St. Louis Spiritual Medium is getting funny. Original jokes solicited.

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—Prof. Alvin Kelly Pease, phrenologist, may be addressed for engagements at Salem, Mass.

—When ordering from our advertisers please say that you saw their adv. in the Light of Truth.

—Mrs. Frances Ruddick, slate writer, is open for camp engagements. Address 101 Bates street, Indianapolis, Ind.

—Mrs. Gadsby of 2221 N. Front st., Philadelphia, would be pleased to secure a position whereby she can earn her living.

—If you desire to please a good Christian or a liberal churchman send him last week's Light of Truth and mark "Our Homiletic School."

—Willard J. Hull speaks for the First Spiritual church of Columbus during June. Services every Sunday evening at Odd Fellows' hall. A treat which all will enjoy.

—H. A. Budington, 91 Sherman street, Springfield, Mass., has just issued a new pamphlet entitled "Death is Birth, or, the Outcome of Transfiguration." Price 11 cents, including postage.

—L. E.—The Psychopomp can be used either by one or two persons. To obtain immediate results one must be a medium, but mediumship, if dormant, can be awakened by the use of it in connection with another medium already developed, though many develop it without such aid. No definite rules can be laid down for the unfoldment of any mediamic phase. All are subject to conditions specially suited to the individual.

—W. F. P.—We can not recall the source of our information. Among the mass of correspondence received we simply cull out what may be news to our readers, supposing the writer to be correctly informed on the subject, and consign the rest to the waste basket. To have all our news matter verified officially would prevent the larger portion from seeing the light, or too late to be newsworthy. Correspondents are sometimes in error, though innocent of

the fact, and tell us in all sincerity what they believe to be true—perhaps having been wrongly informed themselves.

—Mr. J. Frank Baxter closed his engagement with the Columbus church of Spiritualists last Sunday. He left for Willoughby, O., on Monday, where he lectured and demonstrated that evening. The next day he departed for Boston, Mass., and home. On Sunday, June 6, he will lecture forenoon and evening in the Independent Liberal church of Greenwich, Mass.; Monday evening, June 7, in South Deerfield, Mass.; Tuesday evening, June 8, in Greenfield, Mass.; and on Sunday, June 13, in Plymouth, Mass. He has recently changed his residence to 46 Tudor street, Chelsea, Mass., where he can be addressed for engagements for dates after Jan. 1, 1898.

MEDIUMS AND LECTURERS.

Willard J. Hull is open for lecture engagements. Address 89 West Goodale street, Columbus, O.

E. W. Sprague may be addressed at 965 Grove street, Meadville, Pa., till June 10. After that at 416 Newland avenue, Jamestown, N. Y.

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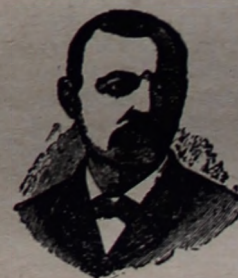
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